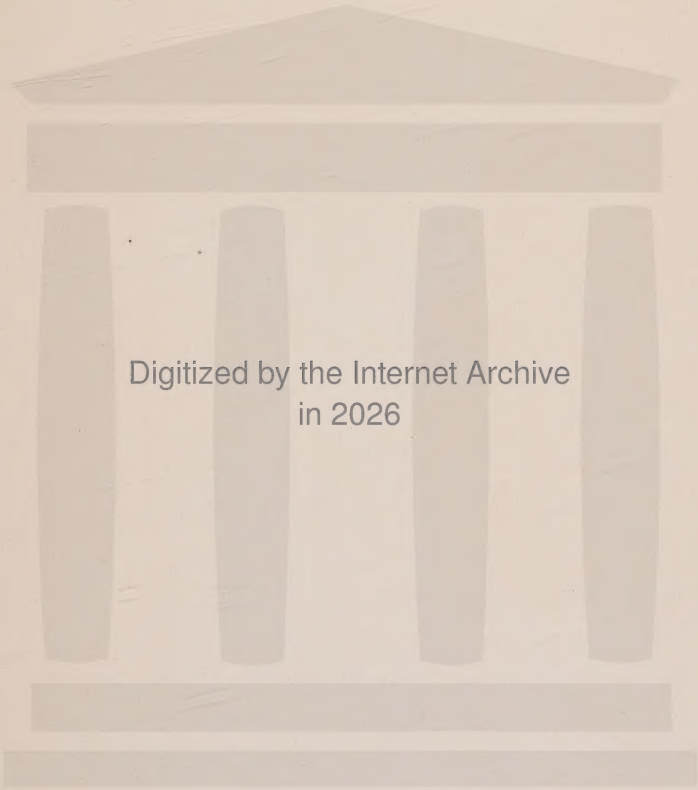
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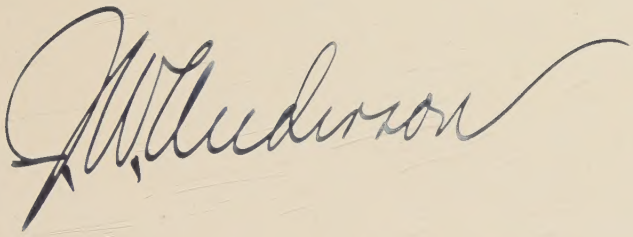

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BERNARDIN DE SAINT-PIERRE

Jacques Henri Bernardin de Saint-Pierre, a graceful writer of French prose. Born in Havre, January 19, 1731; died at Eragny-sur-Oise, January 21, 1814. Author of "Paul and Virginia," "Voyage to the Isle of France," "Studies of Nature," "Vows of a Solitary," "The Indian Cottage," "Harmonies of Nature," "On Nature and Morality," "Voyage to Silesia," "The Death of Socrates," "Essay on Newspapers," "Essay on J. J. Rousseau," and "Stories of Travel."

(From "Paul and Virginia")

LIFE ON THE ISLAND

"Paul and Virginia had neither clock nor almanac, nor book of chronology, history, or philosophy. The periods of their lives were regulated by those of nature. They knew the hours of the day by the shadows of the trees; the seasons, by the times when those trees bore flowers or fruit; and the years, by the number of their harvests. These soothing images diffused an inexpressible charm over their conversation. 'It is time to dine,' said Virginia; 'the shadows of the plantain-trees are at their roots;' or, 'Night approaches; the tamarinds close their leaves.' — 'When will you come to see us?' inquired some of her companions in the neighborhood. 'At the time of the sugar-canes,' answered Virginia. 'Your visit will be then still more delightful,' resumed her young acquaintances. When she was asked what was her own age, and that of Paul, 'My brother,' said she, 'is as old as the great cocoa-tree of the fountain; and I am as old as the little cocoa-tree. The mangoes have borne fruit twelve times, and the orange-trees have borne flowers four and twenty times, since I came into the world.' Their lives seemed linked to the trees, like those of Fauns or Dryads. They knew no other historical epochs than that of the

lives of their mothers, or other chronology than that of their orchards, and no other philosophy than that of doing good, and resigning themselves to the will of Heaven.

"Thus grew those children of nature. No care had troubled their peace, no intemperance had corrupted their blood, no misplaced passion had depraved their hearts. Love, innocence, and piety possessed their souls; and those intellectual graces unfolded themselves in their features, their attitudes, and their motions. Still in the morning of life, they had all its blooming freshness; and surely such in the garden of Eden appeared our first parents, when, coming from the hands of God, they first saw, approached, and conversed together, like brother and sister. Virginia was gentle, modest, and confiding as Eve; and Paul, like Adam, united the figure of manhood with the simplicity of a child.

"When alone with Virginia, he has a thousand times told me he used to say to her, at his return from labor, — 'When I am wearied, the sight of you refreshes me. If from the summit of the mountain I perceive you below in the valley, you appear to me in the midst of our orchard like a blushing rosebud. If you go towards our mother's house, the partridge, when it runs to meet its young, has a shape less beautiful and step less light. When I lose sight of you through the trees, I have no need to see you in order to find you again. Something of you, I know not how, remains for me in the air where you have passed, in the grass where you have been seated. When I come near you, you delight all my senses. The azure of heaven is less charming than the blue of your eyes, and the song of the amadavid-bird less soft than the sound of your voice. If I only touch you with my finger, my whole frame trembles with pleasure. Do you remember the day when we crossed over the great stones of the river of the Three Peaks? I was very much tired before we reached the bank, but as soon as I had taken you in my arms I seemed to have wings like a bird. Tell me by what charm you have so enchanted me? Is it by your wisdom? Our mothers have more than either of us. Is it by your caresses? They embrace me much oftener than you. I think it must be by your goodness. I shall never forget how you walked bare-footed to the Black River, to ask pardon for the poor wandering slave.

Here, my beloved! take this flowering orange-branch which I have culled in the forest; you will place it at night near your bed. Eat this honey-comb which I have taken for you from the top of a rock. But first lean upon my bosom, and I shall be refreshed.'

"Virginia then answered, 'O my dear brother, the rays of the sun in the morning at the top of the rocks give me less joy than the sight of you. I love my mother, I love yours; but when they call you their son, I love them a thousand times more. When they caress you, I feel it more sensibly than when I am caressed myself. You ask me why you love me? Why, all creatures that are brought up together love one another. Look at our birds reared up in the same nests — they love like us — they are always together like us. Hark! how they call and answer from one tree to another. So, when the echoes bring to my ear the airs which you play upon your flute at the top of the mountain, I repeat the words at the bottom of the valley. Above all, you are dear to me since the day when you wanted to fight the master of the slave for me. Since that time how often have I said to myself, "Ah, my brother has a good heart; but for him I should have died of terror." I pray to God every day for my mother and yours; for you, and for our poor servants; but when I pronounce your name, my devotion seems to increase. I ask so earnestly of God that no harm may befall you! Why do you go so far, and climb so high, to seek fruits and flowers for me? How much you are fatigued!' — and with her little white handkerchief she wiped the damps from his brow.

"For some time past, however, Virginia had felt her heart agitated by new sensations. Her fine blue eyes lost their luster, her cheek its freshness, and her frame was seized with universal languor. Serenity no longer sat upon her brow, nor smiles played upon her lips. She became suddenly gay without joy, and melancholy without vexation. She fled her innocent sports, her gentle labors, and the society of her beloved family, wandering along the most unfrequented parts of the plantation, and seeking everywhere that rest which she could nowhere find. Sometimes at the sight of Paul she advanced sportively towards him, and, when going to accost him, was seized with sudden confusion; her pale cheeks were overspread with blushes, and her eyes no longer dared to meet those of her brother. Paul said

to her, 'The rocks are covered with verdure, our birds begin to sing when you approach; everything around you is gay, and you only are unhappy.' He endeavored to soothe her by his embraces, but she turned away her head, and fled trembling towards her mother. The caresses of her brother excited too much emotion in her agitated heart. Paul could not comprehend the meaning of those new and strange caprices.

"One of those summers which sometimes desolate the countries situated between the tropics now spread its ravages over this island. It was near the end of December, when the sun in Capricorn darts over Mauritius, during the space of three weeks, its vertical fires. The south wind, which prevails almost throughout the whole year, no longer blew. Vast columns of dust arose from the highways, and hung suspended in the air; the ground was everywhere broken into clefts; the grass was burnt; hot exhalations issued from the sides of the mountains, and their rivulets for the most part became dry; fiery vapors during the day ascended from the plains, and appeared at the setting of the sun like a conflagration. Night brought no coolness to the heated atmosphere; the orb of the moon seemed of blood, and, rising in a misty horizon, appeared of supernatural magnitude. The drooping cattle on the sides of the hills, stretching out their necks towards heaven and panting for air, made the valleys reëcho with their melancholy lowings; even the Caffree, by whom they were led, threw himself upon the earth in search of coolness; but the scorching sun had everywhere penetrated, and the stifling atmosphere resounded with the buzzing noise of insects, who sought to allay their thirst in the blood of men and of animals.

"On one of those sultry nights Virginia, restless and unhappy, arose, then went again to rest, but could find in no attitude either slumber or repose. At length she bent her way by the light of the moon towards her fountain, and gazed at its spring, which, notwithstanding the drought, still flowed like silver threads down the brown sides of the rock. She flung herself into the basin; its coolness reanimated her spirits, and a thousand soothing remembrances presented themselves to her mind. She recollected that in her infancy her mother and Margaret amused themselves by bathing her with Paul in this very spot; that

Paul afterwards, reserving this bath for her use only, had dug its bed, covered the bottom with sand, and sown aromatic herbs around the borders. She saw, reflected through the water upon her naked arms and bosom, the two cocoa-trees which were planted at her birth and that of her brother, and which interwove about her head their green branches and young fruit. She thought of Paul's friendship — sweeter than the odors, purer than the waters of the fountain, stronger than the intertwining palm-trees — and she sighed. Reflecting upon the hour of the night, and the profound solitude, her imagination again grew disordered. Suddenly she flew affrighted from those dangerous shades and those waters which she fancied hotter than the torrid sunbeam, and ran to her mother in order to find a refuge from herself. Often wishing to unfold her sufferings, she pressed her mother's hand within her own; often she was ready to pronounce the name of Paul; but her oppressed heart left not her lips the power of utterance; and, leaning her head on her mother's bosom, she could only bathe it with her tears.

"Madame de la Tour, though she easily discerned the source of her daughter's uneasiness, did not think proper to speak to her on that subject. 'My dear child,' said she, 'address yourself to God, who disposes at His will of health and life. He tries you now, in order to recompense you hereafter. Remember that we are only placed upon earth for the exercise of virtue.'

"The excessive heat drew vapors from the ocean, which hung over the island like a vast awning, and gathered round the summits of the mountains; while long flakes of fire occasionally issued from their misty peaks. Soon after the most terrible thunder reëchoed through the woods, the plains, and the valleys; the rains fell from the skies like cataracts; foaming torrents rolled down the sides of the mountain; the bottom of the valley became a sea; the plat of ground on which the cottages were built, a little island; and the entrance of the valley a sluice, along which rushed precipitately the moaning waters, earth, trees, and rocks.

"Meantime the trembling family addressed their prayers to God in the cottage of Madame de la Tour, the roof of which cracked horribly from the struggling winds. So vivid and fre-

quent were the lightnings, that, although the doors and window-shutters were well fastened, every object without was distinctly seen through the jointed beams. Paul, followed by Domingo, went with intrepidity from one cottage to another, notwithstanding the fury of the tempest; here supporting a partition with a buttress, there driving in a stake, and only returning to the family to calm their fears by the hope that the storm was passing away. Accordingly, in the evening the rain ceased, the trade-winds of the south pursued their ordinary course, the tempestuous clouds were thrown towards the northeast, and the setting sun appeared in the horizon.

"Virginia's first wish was to visit the spot called her *Repose*. Paul approached her with a timid air and offered her the assistance of his arm, which she accepted, smiling, and they left the cottage together. The air was fresh and clear; white vapors arose from the ridges of the mountain, furrowed here and there by the foam of the torrents, which were now becoming dry. The garden was altogether destroyed by the hollows which the floods had worn, the roots of the fruit-trees were for the most part laid bare, and vast heaps of sand covered the chain of meadows, and choked up Virginia's bath. The two cocoa-trees, however, were still erect, and still retained their freshness; but they were no longer surrounded by turf, or arbors, or birds, except a few amadavid-birds, who, upon the points of the neighboring rocks, lamented in plaintive notes the loss of their young.

"At the sight of this general desolation Virginia exclaimed to Paul, 'You brought birds hither, and the hurricane has killed them. You planted this garden, and it is now destroyed. Everything, then, upon earth perishes; and it is only Heaven that is not subject to change.' 'Why,' answered Paul, 'why cannot I give you something which belongs to Heaven! But I am possessed of nothing even upon earth.' Virginia, blushing, resumed, 'You have the picture of St. Paul.' Scarcely had she pronounced the words when he flew in search of it to his mother's cottage. This picture was a small miniature, representing Paul the Hermit, and which Margaret, who was very pious, had long worn hung at her neck when she was a girl, and which, since she became a mother, she had placed round the neck of her child. It had even happened, that being, while pregnant, abandoned

by the whole world, and continually employed in contemplating the image of this benevolent recluse, her offspring had contracted — at least so she fancied — some resemblance to this revered object. She therefore bestowed upon him the name of Paul, giving him for his patron a saint who had passed his life far from mankind, by whom he had been first deceived and then forsaken. Virginia, upon receiving this little picture from the hands of Paul, said to him with emotion, 'My dear brother, I will never part with this while I live; nor will I ever forget that you have given me the only thing which you possess in the world.' At this tone of friendship, this unhoped-for return of familiarity and tenderness, Paul attempted to embrace her; but, light as a bird, she fled, and left him astonished, and unable to account for a conduct so extraordinary."

THE SHIPWRECK

"The 24th of December, 1774, at break of day, Paul, when he arose, perceived a white flag hoisted upon the Mountain of Discovery, which was the signal of a vessel descried at sea. He flew to the town in order to learn if this vessel brought any tidings of Virginia, and waited till the return of the pilot, who had gone, as usual, to visit the ship. The pilot brought the governor information that the vessel was the *Saint-Geran*, of seven hundred tons, commanded by a captain of the name of Aubin; that the ship was now four leagues out at sea, and would anchor at Port Louis the following afternoon, if the wind was favorable: at present there was a calm. The pilot then remitted to the governor a number of letters from France, amongst which was one addressed to Madame de la Tour, in the handwriting of Virginia. Paul seized upon the letter, kissed it with transport, placed it in his bosom, and flew to the plantation. No sooner did he perceive from a distance the family, who were awaiting his return upon the Farewell Rock, than he waved the letter in the air, without having the power to speak; and instantly the whole family crowded round Madame de la Tour to hear it read. Virginia informed her mother that she had suffered much ill-treatment from her aunt, who, after having in vain urged her to marry against her inclination, had disinherited her; and at

length sent her back at such a season of the year, that she must probably reach the Mauritius at the very period of the hurricanes. In vain, she added, she had endeavored to soften her aunt, by representing what she owed to her mother, and to the habits of her early years; she had been treated as a romantic girl, whose head was turned by novels. At present, she said, she could think of nothing but the transport of again seeing and embracing her beloved family; and that she would have satisfied the dearest wish of her heart that very day, if the captain would have permitted her to embark in the pilot's boat; but that he had opposed her going, on account of the distance from the shore, and of a swell in the ocean notwithstanding it was a calm.

"Scarcely was the letter finished, when the whole family, transported with joy, repeated, 'Virginia is arrived!' and mistresses and servants embraced each other. Madame de la Tour said to Paul, 'My son, go and inform our neighbor of Virginia's arrival.' Domingo immediately lighted a torch, and he and Paul bent their way towards my plantation.

"It was about ten at night, and I was going to extinguish my lamp, when I perceived, through the palisades of my hut, a light in the woods. I arose, and had just dressed myself, when Paul, half wild, and panting for breath, sprung on my neck, crying, 'Come along, come along. Virginia is arrived! Let us go to the Port: the vessel will anchor at break of day.'

"We instantly set off. As we were traversing the woods of the Sloping Mountain, and were already on the road which leads from the Shaddock Grove to the Port, I heard some one walking behind us. When the person, who was a negro, and who advanced with hasty steps, had reached us, I inquired from whence he came, and whither he was going with such expedition. He answered, 'I came from that part of the island called Golden Dust; and am sent to the Port, to inform the governor that a ship from France had anchored upon the island of Amber, and fires guns of distress, for the sea is very stormy.' Having said this, the man left us, and pursued his journey.

"'Let us go,' said I to Paul, 'towards that part of the island, and meet Virginia. It is only three leagues from hence.' Accordingly we bent our course thither. The heat was suffocating. The moon had risen, and was encompassed by three large black

circles. A dismal darkness shrouded the sky; but the frequent flakes of lightning discovered long chains of thick clouds, gloomy, low-hung, and heaped together over the middle of the island, after having rolled with great rapidity from the ocean, although we felt not a breath of wind upon the land. As we walked along, we thought we heard peals of thunder; but after listening more attentively, we found they were the sounds of distant cannon, repeated by the echoes. Those sounds, joined to the tempestuous aspect of the heavens, made me shudder. I had little doubt that they were signals of distress from a ship in danger. In half an hour the firing ceased, and I felt the silence more appalling than the dismal sounds which had preceded.

"We hastened on without uttering a word, or daring to communicate our apprehensions. At midnight we arrived on the sea-shore at that part of the island. The billows broke against the beach with a horrible noise, covering the rocks and the strand with their foam, of a dazzling whiteness, and blended with sparks of fire. By their phosphoric gleams we distinguished, notwithstanding the darkness, the canoes of the fishermen, which they had drawn far up on the sand.

"Near the shore, at the entrance of a wood, we saw a fire, round which several of the inhabitants were assembled. Thither we repaired, in order to repose ourselves till morning. One of the circle related, that in the afternoon he had seen a vessel driven towards the island by the currents, that the night had hid it from his view: and that two hours after sunset he had heard the firing of guns in distress, but that the sea was so tempestuous no boat could venture out: that a short time after, he thought he perceived the glimmering of the watch-lights on board the vessel, which, he feared, by its having approached so near the coast, had steered between the mainland and the little Island of Amber, mistaking it for the Point of Endeavor, near which the vessels pass in order to gain Port Louis. If this was the case, which, however, he could not affirm, the ship, he apprehended, was in great danger. Another islander then informed us, that he had frequently crossed the channel which separates the Isle of Amber from the coast, and which he had sounded; that the anchorage was good, and that the ship would there be in as great security as if it were in harbor. A third islander declared it

was impossible for the ship to enter that channel, which was scarcely navigable for a boat. He asserted, that he had seen the vessel at anchor beyond the Isle of Amber, so that if the wind arose in the morning, it could either put to sea or gain the harbor. Different opinions were stated upon this subject, which, while those indolent Creoles calmly discussed, Paul and I observed a profound silence. We remained on this spot till break of day, when the weather was too hazy to permit of our distinguishing any object at sea, which was covered with fog. All we could descry was a dark cloud, which they told us was the Isle of Amber, at the distance of a quarter of a league from the coast. We could only discern on this gloomy day the point of the beach where we stood, and the peaks of some mountains in the interior of the island, rising occasionally from amidst the clouds which hung around them.

"At seven in the morning we heard the beat of drums in the woods; and soon after the governor, Monsieur de la Bourdonnais, arrived on horseback, followed by a detachment of soldiers armed with muskets, and a great number of islanders and blacks. He ranged his soldiers upon the beach, and ordered them to make a general discharge, which was no sooner done, than we perceived a glimmering light upon the water, which was instantly succeeded by the sound of a gun. We judged that the ship was at no great distance, and ran towards that part where we had seen the light. We now discerned, through the fog, the hulk and tackling of a large vessel; and, notwithstanding the noise of the waves, we were near enough to hear the whistle of the boatswain at the helm, and the shouts of the mariners. As soon as the *Saint-Geran* perceived that we were near enough to give her succor, she continued to fire guns regularly at the interval of three minutes. Monsieur de la Bourdonnais caused great fires to be lighted at certain distances upon the strand, and sent to all the inhabitants of that neighborhood, in search of provisions, planks, cables, and empty barrels. A crowd of people soon arrived, accompanied by their negroes, loaded with provisions and rigging. One of the most aged of the planters approaching the governor, said to him, 'We have heard all night hoarse noises in the mountain, and in the forests: the leaves of the trees are shaken, although there is no wind; the sea-birds

seek refuge upon the land: it is certain that all those signs announce a hurricane.' — 'Well, my friends,' answered the governor, 'we are prepared for it; and no doubt the vessel is also.'

"Everything, indeed, presaged the near approach of the hurricane. The center of the clouds in the zenith was of a dismal black, while their skirts were fringed with a copper hue. The air resounded with the cries of the frigate-bird, the cur-water, and a multitude of other sea-birds, who, notwithstanding the obscurity of the atmosphere, hastened from all points of the horizon to seek for shelter in the island.

"Towards nine in the morning we heard on the side of the ocean the most terrific noise, as if torrents of water, mingled with thunder, were rolling down the steeps of mountains. A general cry was heard of 'There is the hurricane!' and in one moment a frightful whirlwind scattered the fog which had covered the Isle of Amber and its channel. The *Saint-Geran* then presented itself to our view: her gallery was crowded with people, her yards and maintopmast laid upon the deck, her flag shivered, with four cables at her head, and one by which she was held at the stern. She had anchored between the Isle of Amber and the mainland, within that chain of breakers which encircles the island, and which bar she had passed over in a place where no vessel had ever gone before. She presented her head to the waves which rolled from the open sea: and as each billow rushed into the straits, the ship heaved, so that her keel was in air, and at the same moment her stern, plunging into the water, disappeared altogether, as if it were swallowed up by the surges. In this position, driven by the winds and waves towards the shore, it was equally impossible for her to return by the passage through which she had made her way; or, by cutting her cables, to throw herself upon the beach, from which she was separated by sand-banks, mingled with breakers. Every billow which broke upon the coast advanced roaring to the bottom of the bay, and threw planks to the distance of fifty feet upon the land; then, rushing back, laid bare its sandy bed, from which it rolled immense stones, with a hoarse dismal noise. The sea, swelled by the violence of the wind, rose higher every moment: and the channel between this island and the Isle of Amber was but one vast sheet of white foam, with yawning pits of black deep billows.

The foam boiling in the gulf was more than six feet high; and the winds, which swept its surface, bore it over the steep coast, more than half a league upon the land. Those innumerable white flakes, driven horizontally as far as the foot of the mountain, appeared like snow issuing from the ocean, which was now confounded with the sky. Thick clouds, of a horrible form, swept along the zenith with the swiftness of birds, while others appeared motionless as rocks. No spot of azure could be discerned in the firmament; only a pale yellow gleam displayed the objects of earth, sea, and skies.

"From the violent efforts of the ship, what we dreaded happened. The cables at the head of the vessel were torn away; it was then held by one anchor only, and was instantly dashed upon the rocks, at the distance of half a cable's length from the shore. A general cry of horror issued from the spectators: Paul rushed towards the sea, when, seizing him by the arm, I exclaimed, 'Would you perish?' — 'Let me go to save her,' cried he, 'or die!' Seeing that despair deprived him of reason, Domingo and I, in order to preserve him, fastened a long cord round his waist, and seized hold of each end. Paul then precipitated himself towards the ship, now swimming, and now walking upon the breakers. Sometimes he had the hope of reaching the vessel, which the sea, in its irregular movements, had left almost dry, so that you could have made its circuit on foot; but suddenly the waves, advancing with new fury, shrouded it beneath mountains of water, which then lifted it upright upon its keel. The billows at the same moment threw the unfortunate Paul far upon the beach, his legs bathed in blood, his bosom wounded, and himself half dead. The moment he had recovered his senses, he arose, and returned with new ardor towards the vessel, the parts of which now yawned asunder from the violent strokes of the billows. The crew then, despairing of their safety, threw themselves in crowds into the sea, upon yards, planks, hen-coops, tables, and barrels. At this moment we beheld an object fitted to excite eternal sympathy; a young lady, in the gallery of the stern of the *Saint-Geran*, stretching out her arms towards him who made so many efforts to join her. It was Virginia! She had discovered her lover by his intrepidity. The sight of this amiable young woman, exposed to such hor-

rible danger, filled us with unutterable despair. As for Virginia, with a firm and dignified mien, she waved her hand, as if bidding us an eternal farewell. All the sailors had flung themselves into the sea, except one, who still remained upon the deck, and who was naked, and strong as Hercules. This man approached Virginia with respect, and kneeling at her feet, attempted to force her to throw off her clothes; but she repulsed him with modesty, and turned away her head. Then were heard redoubled cries from the spectators, 'Save her! Save her! Do not leave her!' But at that moment a mountain billow, of enormous magnitude, ingulfed itself between the Isle of Amber and the coast, and menaced the shattered vessel, towards which it rolled bellowing, with its black sides and foaming head. At this terrible sight the sailor flung himself into the sea; and Virginia, seeing death inevitable, placed one hand upon her clothes, the other on her heart, and lifting up her lovely eyes, seemed an angel prepared to take her flight to heaven.

"Oh, day of horror! Alas! everything was swallowed up by the relentless billows. The surge threw some of the spectators far upon the beach, whom an impulse of humanity prompted to advance towards Virginia, and also the sailor who had endeavored to save her life. This man, who had escaped from almost certain death, kneeling on the sand, exclaimed, 'O my God! Thou hast saved my life, but I would have given it willingly for that poor young woman!'

"Domingo and myself drew Paul senseless to the shore, the blood flowing from his mouth and ears. The governor put him into the hands of a surgeon, while we sought along the beach for the corpse of Virginia. But the wind having suddenly changed, which frequently happens during hurricanes, our search was vain; and we lamented that we could not even pay this unfortunate young woman the last sad sepulchral duties.

"We retired from the spot overwhelmed with dismay, and our minds wholly occupied by one cruel loss, although numbers had perished in the wreck.

"In the meantime, Paul, who began to recover his senses, was taken to a house in the neighborhood, till he was able to be removed to his own habitation. Thither I bent my way with Domingo, and undertook the sad task of preparing Virginia's

mother and her friend for the melancholy event which had happened. When we reached the entrance of the valley of the river of Fan-Palms, some negroes informed us that the sea had thrown many pieces of the wreck into the opposite bay. We descended towards it; and one of the first objects which struck my sight upon the beach was the corpse of Virginia. The body was half covered with sand, and in the attitude in which we had seen her perish. Her features were not changed; her eyes were closed, her countenance was still serene; but the pale violets of death were blended on her cheek with the blush of virgin modesty. One of her hands was placed upon her clothes; and the other, which she held on her heart, was fast closed, and so stiffened, that it was with difficulty I took from its grasp a small box. How great was my emotion, when I saw it contained the picture of Paul, which she had promised him never to part with while she lived! At the sight of this last mark of the fidelity and tenderness of the unfortunate girl, I wept bitterly. As for Domingo, he beat his breast, and pierced the air with his cries. We carried the body of Virginia to a fisher's hut, and gave it in charge to some poor Malabar women, who carefully washed away the sand."

PRINCE BISMARCK

PRINCE BISMARCK, the greatest German statesman of modern times. Born at Schönhausen, April 1, 1815; died at Friedrichsruh, July 31, 1898. He is known to the literary world through a volume of "Letters," a state paper issued by Hahn, and other papers by Poschinger.

TO FREIHERR VON SCHLEINITZ

PETERSBURG, 12 May, 1859.

I HAVE brought away, as the result of my experience, from the 8 years of my official life at Frankfort, the conviction that the present arrangements of the Bund form for Prussia an oppressive and, in critical times, a perilous tie, without affording us in exchange the same equivalents which Austria derives from them, while she retains at the same time a much greater freedom of

separate action. The two Powers are not measured by the princes and governments of the smaller states with the same measure; the interpretation of the objects and laws of the Bund are modified according to the requirements of the Austrian policy. In face of ——'s intimate knowledge of the question, I may refrain from demonstrating this by going into the details of the history of the policy of the Bund since the year 1850, and I confine myself to naming the items of the reorganization of the Diet, the question of the German navy, the differences in the matter of the Zollverein, the legislation respecting trade, the press, the constitution, the fortresses of the Bund at Rastatt and Mainz, and the question of Neuchâtel and the Eastern question. *Invariably we found ourselves confronted by the same compact majority, the same demand on Prussia's compliance.* In the Eastern question, Austria's specific weight proved itself so superior to ours that even the unison of the wishes and inclinations of the allied governments, with the endeavors of Prussia, could only oppose to her a temporarily resisting dam. Almost without exception, our allies gave us then to understand, or even openly declared, that they were powerless to uphold the Bund with us, if Austria meant to go her own way, although it is indubitable that the laws of the Bund and true German interests were on the side of our peaceful policy; this was, at any rate at that time, the opinion of almost all the allied princes. Would these ever in a similar manner sacrifice their own inclinations and interests to the needs or even to the security of Prussia? Certainly not, since their attachment to Austria rests predominantly on false interests, which dictate to both sides an united front against Prussia, the repression of all progressive development of Prussia's power and influence as a lasting basis of their common policy. The completion of the present formation of the Bund, by placing Austria at its head, is the natural aim of the policy of the German princes and their ministers. This can only be achieved in their sense at the expense of Prussia, and is necessarily directed against her alone, as long as Prussia will not limit herself to the useful task of insuring her allies, who have an equal interest and duty in the matter as herself, against too great a preponderance on the part of Austria, and to bear, with never-failing complacency and devotion to the wishes of the majority,

the disproportion of her duties to her rights in the Bund. This tendency of the policy of the middle States will reappear with the constancy of the magnet after every transitory oscillation, because it represents no arbitrary product of single circumstances or persons, but forms for the smaller States a natural and necessary result of the conditions of the Bund. We have no means of coming to a satisfactory and reliable arrangement with her within the circle of the present Diet treaties.

Since the time our allies in the Bund, nine years ago, commenced, under Austria's leadership, to bring to the light of day, from the hitherto disregarded arsenal of the fundamental laws of the Bund, such principles as can promote their system; and since the time the resolutions, which could only have significance in the sense of their originators, so far as they were supported by the agreement of Prussia and Austria, were attempted to be worked with the object of keeping Prussian policy in a state of tutelage, we have had to experience uninterruptedly the pressure of the situation in which we have been placed by the conditions of the Bund and its eventual historical development. We had to tell ourselves, however, that in quiet and regular times we might indeed, with able management, weaken the evil in its consequences, though we could do nothing to effect a cure; while, in dangerous times like the present, it is only too natural that the other side, which finds itself in possession of all the advantages of the arrangements, willingly admits that much irregularity has occurred, but declares, "in the general interest," the present moment utterly unsuited to bring bygone matters and "internal" disputes into discussion. For us, however, an opportunity, if we leave the present one unused, will perhaps not turn up again so soon, and we must afterwards once more resignedly confine ourselves to the fact that in more orderly times the matter admits of no alteration.

His Royal Highness the Prince Regent has taken up a position which has the undivided applause of all those who are capable of entertaining any judgment concerning Prussian policy, and who do not allow their view of it to be dimmed by party passions. With respect to this position, a part of our allies of the Bund seek by inconsiderate and fanatical endeavors to lead us astray. If the statesmen of Bamberg are so wantonly ready to follow

the first impulse of the war-cry of the indiscriminating and changeable opinion of the hour, they do so perhaps not without the secret thought of the facility with which a small State can, in case of need, change its colors. But when they want, at the same time, to avail themselves of the arrangements of the Bund to send a power like Prussia under fire; if we are expected to stake our lives and property for the political wisdom and thirst for action of governments to whose existence our protection is indispensable; if these States want to give us the directing impulse, and if, as a means to this end, they contemplate *theories of the rights of the Bund, the recognition of which would put an end to all independence of Prussian policy;* then, in my judgment, if we do not want to surrender altogether, it will be time to remember that the leaders who expect us to follow them, serve other interests than those of Prussia, and that they so understand the cause of Germany, which they are always talking about, that it cannot, at the same time, be the cause of Prussia.

I am going, perhaps, too far in expressing the view that we ought to seize upon every legitimate occasion which our allies offer us, to attain that revision of our mutual relations which Prussia needs that she may be able to live permanently in orderly relations with the smaller German States. I think we should readily take up the gauntlet, and should look upon it as no misfortune, but as an improving step of the crisis toward convalescence, were a majority in Frankfort to arrive at a resolution in which we perceive an overstepping of its competency, an arbitrary alteration of the object for which the Bund exists, and a breach of the treaties in connection with the Bund. *The more unequivocally such a violation comes to light the better.* In Austria, France, Russia, we shall not easily find the conditions again so favorable for allowing us an improvement of our position in Germany, and our allies of the Bund are on the best road to afford us a perfectly just occasion for it, and without even our aiding their arrogance. Even the *Kreutz Zeitung*, as I see by last Sunday's copy, is startled at the idea that a Frankfort majority could without further ado dispose of the Prussian army. *Not only in this paper* have I hitherto observed with apprehension what supremacy Austria has created for herself in the German press by the cleverly laid net of her influence, and how well she

knows how to wield this weapon. Without this, the so-called public opinion would hardly have got up to such a height; I say, "the so-called," for the real mass of the population is never inclined to war, if the actual sufferings of heavy oppression have not provoked them. It has come to such a pitch that under the cloak of general German sentiment hardly a Prussian paper dares to avow Prussian patriotism. The general "cant" plays a great part in this; not less the florins, which never fail Austria for such a purpose. The majority of newspaper contributors write for their livelihood, the majority of papers have income for their main object, and in some of our papers, and others, an experienced reader may easily discover whether they have again received a subvention from Austria, are soon expecting it, or by threatening hints want to bring it about.

I think we could cause an important change in the tone of public feeling if, in answer to the arrogance of our German brethren of the Bund, we were to touch in the press the chords of independent policy. Perhaps things are going on in Frankfort which will afford us the most ample occasion for doing so.

In these eventualities the wisdom of our precautionary military measures may be turned to account towards other points of the compass, and thereby give emphasis to our position. Then will Prussia's self-reliance sound a louder, and perhaps more successful tone than the present daily one of the Bund. *The word "German," instead of "Prussian," I would fain see inscribed upon our flag when first we are united with the rest of our countrymen in a closer and more efficient bond than hitherto;* the magic of it is lost if one wastes it on the present daily tangle of the affairs of the Bund.

I fear that your . . . at this epistolary inroad on the field of my former activity will mentally give me a *ne sutor ultra crepidam* reminder; but I never intended making an official *exposé*, rather merely to lay before you the evidence of a person, well acquainted with the subject, against the Bund.

I see in our relation with the Bund an error of Prussia's, which, sooner or later, we shall have to repair "ferro et igni," unless we take advantage betimes of a favorable season to employ a healing remedy against it. If the Bund were simply abolished to-day, without putting anything in its stead, I believe that by virtue

of this negative acquisition better and more natural relations than heretofore would be formed between Prussia and her German neighbors.

BISMARCK.

TO HIS WIFE

Moscow, 6th June, '59.

I WILL send you at least a sign of life from here, while I am waiting for the Samovar; and a young Russian in a red shirt is exerting himself behind me with vain attempts to light a fire — he puffs and blows, but it will not burn. After having complained so much about the scorching heat lately, I woke to-day between Twer and here, and thought I was dreaming when I saw the country and its fresh verdure covered far and wide with snow. I shall wonder at nothing again, and having convinced myself of the fact beyond all doubt, I turned quickly on the other side to sleep and roll on farther, although the play of colors — from green to white — in the red dawn of day was not without its charm. I do not know if the snow still lies at Twer; here it has thawed away, and a cool gray rain is rattling on the green tin of the roofs. Green has every reason to be the Russian favorite color. Of the five hundred miles I have passed in traveling here I have slept away about two hundred, but each hand-breadth of the remainder was green in every shade. Towns and villages, and more particularly houses, with the exception of the railway stations, I did not observe. Bushy forests with birch trees cover swamp and hill, a fine growth of grass beneath, long tracts of meadow-land between; so it goes on for fifty, one hundred, two hundred miles. Plowed land I do not remember to have remarked, nor heather, nor sand. Solitary grazing cows or horses awoke one at times to the presumption that there might be human beings in the neighborhood. Moscow, seen from above, looks like a field of young wheat: the soldiers are green, the cupolas green, and I do not doubt that the eggs on the table before me were laid by green hens. You will want to know how I come to be here. I, also, have already asked myself this question, and the answer I received was that change is the soul of life. The truth of this profound saying becomes especially obvious after having lived

for ten weeks in a sunny room of a hotel, with the lookout on pavement. The charms of moving become rather blunted if they occur repeatedly within a short period; I therefore determined to forego them, handed over all paper to ——, gave Engel my keys, declared that I would put up in a week at Stenbock's house, and drove to the Moscow station. This was yesterday at noon, and this morning, at eight o'clock, I alighted here at the Hôtel de France. First of all I shall pay a visit to a charming acquaintance of former times, who lives in the country, about twenty versts from here; to-morrow evening I shall be here again; Wednesday and Thursday shall visit the Kremlin and so forth; and Friday or Saturday sleep in the beds which Engel will meantime buy. Slow harnessing and fast driving lie in the character of this people. I ordered the carriage two hours ago: to every call which I have been uttering for each successive ten minutes of an hour and a half, the answer is, "Immediately," given with imperturbably friendly composure; but there the matter rests. You know my exemplary patience in waiting, but everything has its limits; afterwards there will be wild galloping, so that on these bad roads horse and carriage break down, and at last we reach the place on foot. I have meanwhile drunk three glasses of tea, annihilated several eggs; the efforts of getting warm have also so perfectly succeeded, that I feel the need of fresh air. I should, out of sheer impatience, commence shaving if I had a glass. This city is very straggling, and very foreign-looking, with its green-roofed churches and innumerable cupolas; quite different to Amsterdam, but both the most original cities I know. No German guard has a conception of the luggage people drag with them into the railway carriage; not a Russian goes without two real pillows in white pillow-cases, children in baskets, and masses of eatables of every kind. Out of politeness they bowed me into a sleeping car, where I was worse off than in my seat. Altogether, it is astonishing to me to see the fuss made here about a journey.

ARCHANGELSKI, *Late in the Evening.*

THIS day last year I did not even dream that I should now be sitting here, of all places in the world; by the river on which Moscow stands, about fifteen miles above the town, with widely

extended landscape-gardening around, is situated a mansion in the Italian style; in front of it stretches a broad, terraced, sloping turf; hedges like those at Schönbrunn border down to the river; and to the left of it, near the water, stands a summer-house, in the six rooms of which I move in a solitary circle. On the other side of the water a wide moonlit plain; on this side lawn, hedges, and orangery. In the fireplace the wind is howling and the flame flickering; from the walls all pictures are looking ghostlike at me, statues from without point through the window. To-morrow I am going with my hosts back to Moscow; from there they go, the day after to-morrow, *via* Petersburg to Berlin. I remain till Friday, if it is God's will, *to see what is to be seen.* As for the rest, this pen is too bad, I am going to bed, broad and cold though it looks. Good night! God be with you, and all under the roof of Reinfeld.

The 7th.

In spite of the broad, cold bed, I have slept very well, have had a good fire made, and am looking out over the steaming tea-kettle into the somewhat clearer but still gray horizon, into the completely green surroundings of my summer-house — a cheerful little piece of earth — with the agreeable sensation of being unattainable by the telegraph. My servant, like a genuine Russian, has, as I see, slept in my anteroom on a silk sofa, and this seems to be taken into account in the house arrangements, as no special sleeping accommodation is assigned to the men-servants. Adjoining my summer-house is an orange conservatory, at least one hundred and fifty feet long, and now empty, its winter tenants being at present ranged in stately grandeur along the hedges. The whole, with its park, is much like a very much magnified . . . with *rococo* additions in furniture, hedges, terraces, and statues. Now I am going for a walk.

Moscow, 8th June.

This city is really as a *city* the handsomest and most original existing; the environs are cheerful, not pretty, not ugly ; but the view from the top of the Kremlin on this panorama of green-roofed houses, gardens, churches, spires of the strangest possible form and color, mostly green, or red or bright blue, generally

crowned at the top with a gigantic golden onion, and mostly five or more: on one church there are certainly a thousand steeples! Anything more strangely beautiful than all this lit up by the slanting rays of the setting sun it is impossible to see. The weather has cleared up again, and I should stay here a few days longer if there were not rumors of a great battle in Italy, which may perhaps bring diplomatic work in its train, so I will be off there and get back to my post. The house in which I am writing is, curiously enough, one of the few that survived 1812; old, thick walls, like those at Schoenhausen, oriental architecture, big Moorish rooms.

PETERHOF, 28th June, '59.

FROM the date at the head of this letter you see I am up again. I drove here this morning to take leave of the Empress-Dowager, who sails to-morrow. I find that she has really something motherly in her amiable and natural manner, and I can speak out to her as if I had known her from childhood. She talked with me to-day for a long time about all sorts of things. She lay, dressed in black, on a couch, in a balcony with a view on the fresh foliage, knitting with long needles at a white and red woolen shawl, and I could have listened for hours to her deep voice and honest laughing and scolding, so homelike was it to me. I had come in evening dress and only for a couple of hours; but as she finally said she did not wish to take leave of me yet awhile, but that I probably had an immense deal to do, I declared: "Not the least;" and she: "Then stay here until I start to-morrow." I took the invitation with pleasure as a command, as it is charming here and so stony in Petersburg. Imagine the heights of Oliva and Zoppot all connected by park and garden, and with a dozen mansions and terraces; fountains and ponds between, with shady walks and lawns right down to the sea; blue sky and warm sun with white clouds; out over the green sea of tree-tops, the real blue sea, with sails and gulls. I have not enjoyed anything so much for a long time. In a few hours the Emperor and Gortschakoff come, when a little business will probably intrude on the idyl; but, thank God, it looks a little more peaceful in the world in spite of our mobilization, and I need be less anxious touching certain resolutions. I am

sorry for the Austrian soldiers. How must they be led that they get beaten every time? and again on the 24th! It is a lesson for the Ministry, which they, in their obstinacy, will not take to heart. France less than Austria should I fear for the moment if we had to take up war.

BJÖRNSTJERNE BJÖRNSON

BJÖRNSTJERNE BJÖRNSON, a famous Norwegian poet and novelist. Born at Kvikne, Norway, December 8, 1832. Author of "Arne," "A Lively Fellow," "Halte Hulda," "Between Battles," "The Bridal March," "The Fisher Maiden," "Mary Stuart," "A Bankruptcy," "A Glove," "Poems and Songs."

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THE RAILROAD AND THE CHURCHYARD

KNUD AAKRE belonged to an old family in the parish, where it had always been renowned for its intelligence and its devotion to the public welfare. His father had worked his way up to the priesthood, but had died early, and as the widow came from a peasant stock, the children were brought up as peasants. Knud had, therefore, received only the education afforded by the public schools of his day; but his father's library had early inspired him with a love of knowledge. This was further stimulated by his friend Henrik Wergeland, who frequently visited him, sent him books, seeds, and much valuable counsel. Following some of the latter, Knud early founded a club, which in the beginning had a very miscellaneous object, for instance: "To give the members practice in debating and to study the constitution," but which later was turned into a practical agricultural society for the entire bailiwick. According to Wergeland's advice, he also founded a parish library, giving his father's books as its first endowment. A suggestion from the same quarter led him to start a Sunday-school on his gard, for those who might wish to learn writing, arithmetic, and history. All this drew attention

to him, so that he was elected member of the parish board of supervisors, of which he soon became chairman. In this capacity he took a deep interest in the schools, which he brought into a remarkably good condition.

Knud Aakre was a short man, brisk in his movements, with small, restless eyes and very disorderly hair. He had large lips, which were in constant motion, and a row of splendid teeth, which always seemed to be working with them, for they glistened while his words were snapped out, crisp and clear, crackling like sparks from a great fire.

Foremost among the many he had helped to gain an education was his neighbor, Lars Högstad. Lars was not much younger than Knud, but he had developed more slowly. Knud liked to talk about what he read and thought, and he found in Lars, whose manner was quiet and grave, a good listener, who by degrees grew to be a man of excellent judgment. The relations between them soon became such that Knud was never willing to take any important step without first consulting Lars Högstad, and the matter on hand was thus likely to gain some practical amendment. So Knud drew his neighbor into the board of supervisors, and gradually into everything in which he himself took part. They always drove together to the meetings of the board, where Lars never spoke; but on the way back and forth Knud learned his opinions. The two were looked upon as inseparable.

One fine autumn day the board of supervisors convened to consider, among other things, a proposal from the bailiff to sell the parish grain magazine and with the proceeds establish a small savings-bank. Knud Aakre, the chairman, would undoubtedly have approved this measure had he relied on his unbiased judgment. But he was prejudiced, partly because the proposal came from the bailiff, whom Wergeland did not like, and who was consequently no favorite of Knud's either, and partly because the grain magazine had been built by his influential paternal grandfather and by him presented to the parish. Indeed, Knud was rather inclined to view the proposition as a personal insult, therefore he had not spoken of it to any one, not even to Lars, and the latter never entered on a topic that had not first been set afloat by some one else.

As chairman, Knud Aakre read the proposal without adding any comments; but, as was his wont, his eyes sought Lars, who usually sat or stood a little aside, holding a straw between his teeth, — he always had one when he took part in a conversation; he either used it as a toothpick, or he let it hang loosely in one corner of his mouth, turning it more rapidly or more slowly, according to the mood he was in. To his surprise Knud saw that the straw was moving very fast.

"Do you think we should agree to this?" he asked quickly.

Lars answered dryly: —

"Yes, I do."

The whole board, feeling that Knud held quite a different opinion, looked in astonishment at Lars, but the latter said no more, nor was he further questioned. Knud turned to another matter, as though nothing had transpired. Not until the close of the meeting did he resume the subject, and then asked, with apparent indifference, if it would not be well to send the proposal back to the bailiff for further consideration, as it certainly did not meet the views of the people, for the parish valued the grain magazine. No one replied. Knud asked whether he should enter the resolution in the register, the measure did not seem to be a wise one.

"Against one vote," added Lars.

"Against two," cried another, promptly.

"Against three," came from a third; and before the chairman could realize what was taking place, a majority had voted in favor of the proposal.

Knud was so surprised that he forgot to offer any opposition. He recorded the proceedings and read, in a low voice: "The measure is recommended, — adjourned."

His face was fiery red as he rose and put up the minute-book; but he determined to bring forward the question once more at the meeting of the representatives. Out in the yard, he put his horse to the wagon, and Lars came and took his seat at his side. They discussed various topics on their way home, but not the one they had nearest at heart.

The next day Knud's wife sought Lars's wife to inquire if there was anything wrong between the two men, for Knud had acted so strangely when he came home. A short distance above

the gard buildings she met Lars's wife, who was on her way to ask the same question, for her husband, too, had been out of sorts the day before. Lars's wife was a quiet, bashful person, somewhat cowed, not by harsh words, but by silence, for Lars never spoke to her unless she had done something amiss, or he feared that she might do wrong. Knud Aakre's wife, on the other hand, talked more with her husband, and particularly about the board, for lately it had taken his thoughts, work, and affection away from her and the children. She was as jealous of it as of a woman; she wept at night over the board and quarreled with her husband about it during the day. But for that very reason she could say nothing about it now when for once he had returned home unhappy; for she immediately became more wretched than he, and for her life she could not rest until she had discovered what was the matter. Consequently, when Lars's wife could not give her the desired information, she had to go out in the parish to seek it. Here she obtained it, and of course was at once of her husband's opinion; she found Lars incomprehensible, not to say wicked. When, however, she let her husband perceive this, she felt that as yet there was no breach between Lars and him; that, on the contrary, he clung warmly to him.

The representatives met. Lars Högstad drove over to Aakre in the morning; Knud came out of the house and took his seat beside him. They exchanged the usual greetings, spoke perhaps rather less than was their wont on the way, and not of the proposal. All the members of the board were present; some, too, had found their way in as spectators, which Knud did not like, for it showed that there was a stir in town about the matter. Lars was armed with his straw, and he stood by the stove warming himself, for the autumn was beginning to be cold. The chairman read the proposal, in a subdued, cautious manner, remarking when he was through, that it must be remembered this came from the bailiff, who was not apt to be very felicitous in his propositions. The building, it was well known, was a gift, and it is not customary to part with gifts, least of all when there is no need of doing so.

Lars, who never before had spoken at the meetings, now took the floor, to the astonishment of all. His voice trembled, but

whether it did so out of regard for Knud, or from anxiety lest his own cause should be lost, shall remain unsaid. But his arguments were good and clear, and full of a logic and confidence which had scarcely been heard at these meetings before. And when he had gone over all the ground, he added, in conclusion: —

"What does it matter if the proposal does come from the bailiff? This affects the question as little as who erected the building, or in what way it came into the public possession."

Knud Aakre had grown very red in the face (he blushed easily), and he shifted uneasily from side to side, as was his wont when he was impatient, but none the less did he exert himself to be circumspect and to speak in a low voice. There were savings-banks enough in the country, he thought, and quite near at hand, he might almost say *too* near. But if, after all, it was deemed expedient to have one, there were surely other ways of reaching it than those leading over the gifts of the dead and the love of the living. His voice was a little unsteady when he said this, but quickly recovered as he proceeded to speak of the grain magazine in itself, and to show what its advantages were.

Lars answered him thoroughly on the last point, and then added: —

"However, one thing and another lead me to doubt whether this parish is managed for the sake of the living or the dead; furthermore, whether it is the love and hatred of a single family which controls matters here, or the good of the whole."

Knud answered quickly: —

"I do not know whether he who has just spoken has been least benefited by this family, — both by the dead and by him who now lives."

The first shot was aimed at the fact that Knud's powerful grandfather had saved the gard for Lars's paternal grandfather, when the latter, on his part, was absent on a little excursion to the penitentiary.

The straw, which long had been in brisk motion, suddenly became still.

"It is not my way to keep talking everywhere about myself and my family," said Lars, then turned again with calm superi-

ority to the subject under discussion, briefly reviewing all the points with one definite object. Knud had to admit to himself that he had never viewed the matter from such a broad standpoint; involuntarily he raised his eyes and looked at Lars, who stood before him, tall, heavily built, with clearness on the vigorous brow and in the deep eyes. The lips were tightly compressed, the straw still played in the corner of his mouth; all the surrounding lines indicated vigor. He kept his hands behind him, and stood rigidly erect, while his voice was as deep and as hollow as if it proceeded from the depths of the earth. For the first time in his life Knud saw him as he was, and in his inmost soul he was afraid of him; for this man must always have been his superior. He had taken all Knud himself knew and could impart; he had rejected the tares and retained what had produced this strong, hidden growth.

He had been fostered and loved by Knud, but had now become a giant who hated Knud deeply, terribly. Knud could not explain to himself why, but as he looked at Lars he instinctively felt this to be so, and all else becoming swallowed up in this thought he started up, exclaiming: —

"But Lars! Lars! what in Heaven's name is the matter with you?" His agitation overcame him, — "You, whom I have — you who have —"

Powerless to utter another word, he sat down; but in his effort to gain the mastery over the emotion he deemed Lars unworthy of seeing, he brought his fist down with violence on the table, while his eyes flashed beneath his stiff, disorderly hair, which always hung over them. Lars acted as if he had not been interrupted, and turning toward the others he asked if this was to be the decisive blow; for if such were the case there was no need for further remarks.

This calmness was more than Knud could endure.

"What is it that has come among us?" cried he. "We who have, until to-day, been actuated by love and zeal alone, are now stirred up against each other, as though goaded on by some evil spirit," and he cast a fiery glance at Lars, who replied: —

"It must be you yourself who bring in this spirit, Knud; for I have kept strictly to the matter before us. But you never can see the advantage of anything you do not want yourself; now

we shall learn what becomes of the love and the zeal when once this matter is decided as we wish."

"Have I then illy served the interests of the parish?"

There was no reply. This grieved Knud, and he continued: —

"I really did persuade myself that I had accomplished various things — various things which have been of advantage to the parish; but perhaps I have deceived myself."

He was again overcome by his feelings; for his was a fiery nature, ever variable in its moods, and the breach with Lars pained him so deeply that he could scarcely control himself. Lars answered: —

"Yes, I know you appropriate the credit for all that is done here, and if one should judge by the amount of speaking at these meetings, you certainly have accomplished the most."

"Is that the way of it?" shouted Knud, looking sharply at Lars. "It is you who deserve the entire honor?"

"Since we must finally talk about ourselves," said Lars, "I am free to admit that every question has been carefully considered by both of us before it was introduced here."

Here little Knud Aakre regained his ready speech: —

"Take the honor, in God's name; I am quite able to live without it; there are other things that are harder to lose!"

Involuntarily Lars evaded his gaze, but said, as he set the straw in very rapid motion: —

"If I were to express *my* opinion, I should say that there is not very much to take credit for. No doubt the priest and the schoolmasters are content with what has been done; but certainly the common people say that up to the present time the taxes of this parish have grown heavier and heavier."

Here arose a murmur in the crowd, and the people grew very restless. Lars continued: —

"Finally, to-day we have a matter brought before us that might make the parish some little amends for all it has paid out; this is perhaps the reason why it encounters such opposition. This is a question which concerns the parish; it is for the welfare of all; it is our duty to protect it from becoming a mere family matter."

People exchanged glances, and spoke in half-audible tones;

one of them remarked, as he rose to go for his dinner pail, that these were the truest words he had heard in these meetings for many years. Now all rose from their seats, the conversation became general, and Knud Aakre, who alone remained sitting, felt that all was lost, fearfully lost, and made no further effort to save it. The truth was, he possessed something of the temperament attributed to Frenchmen: he was very good at a first, second, or even third attack, but poor at self-defense, for his sensibilities overwhelmed his thoughts.

He was unable to comprehend this, nor could he sit still any longer, and so resigning his place to the vice-chairman, he left. The others could not refrain from a smile.

He had come to the meeting in company with Lars, but went home alone, although the way was long. It was a cold autumn day, the forest was jagged and bare, the meadow gray-yellow, frost was beginning here and there to remain on the roadside. Disappointment is a terrible companion. Knud felt so small, so desolate, as he walked along; but Lars appeared everywhere before him, towering up to the sky, in the dusk of the evening, like a giant. It vexed him to think it was his own fault that this had been the decisive battle; he had staked too much on one single little issue. But surprise, pain, anger, had mastered him; they still burned, tingled, moaned, and stormed within him. He heard the rumbling of cart-wheels behind him; it was Lars driving his superb horse past him, in a brisk trot, making the hard road resound like distant thunder. Knud watched the broad-shouldered form that sat erect in the cart, while the horse, eager for home, sped onward, without any effort on the part of Lars, who merely gave him a loose rein. It was but a picture of this man's power: he was driving onward to the goal! Knud felt himself cast out of his cart, to stagger on alone in the chill autumn air.

In his home at Aakre Knud's wife was waiting for him. She knew that a battle was inevitable; she had never in her life trusted Lars, and now she was positively afraid of him. It had been no comfort to her that he and her husband had driven away together; it would not have consoled her had they returned in the same way. But darkness had fallen and they had not come. She stood in the doorway, gazing out on the road in

front of the house; she walked down the hill and back again, but no cart appeared.

Finally she hears a rattling on the hard road, her heart throbs as the wheels go round, she clings to the casement, peering out into the night; the cart draws near; only one is in it; she recognizes Lars, who sees and recognizes her, but drives past without stopping. Now she became thoroughly alarmed. Her limbs gave way under her, she tottered in and sank down on the bench by the window. The children gathered anxiously about her, the youngest one asked for papa; she never spoke with them but of him. He had such a noble disposition, and this was what made her love him; but now his heart was not with his family, it was engrossed in all sorts of business which brought him only unhappiness, and consequently they were all unhappy.

If only no misfortune had befallen him! Knud was so hot-tempered. Why had Lars come home alone? Why did he not stop? Should she run after him, or down the road after her husband? She was in an agony of distress, and the children pressed around her, asking what was the matter. But this she would not tell them, so rising she said they must eat supper alone, then got everything ready and helped them. All the while she kept glancing out on the road. He did not come. She undressed the children and put them to bed, and the youngest repeated the evening prayer while she bowed over him. She herself prayed with such fervor in the words which the infant lips so soothingly uttered that she did not heed the steps outside.

Knud stood upon the threshold, gazing at his little company at prayer. The mother drew herself up; all the children shouted: "Papa!" but he seated himself at once, and said softly: —

"Oh, let him say it once more!"

The mother turned again to the bedside, that he, meanwhile, should not see her face, for it would have seemed like intruding on his grief before he felt the need of revealing it. The little one folded its hands over its breast, all the rest did likewise, and it repeated: —

"I, a little child, pray Heaven
That my sins may be forgiven,
With time I'll larger, wiser grow,
And my father and mother joy shall know,
If only Thou, dearest, dearest Lord,
Wilt help me to keep Thy precious word!
And now to our Heavenly Father's merciful keeping
Our souls let us trust while we're sleeping."

What peace now fell upon the room! Not a minute had elapsed ere all the children were sleeping as in the arms of God; but the mother moved softly away and placed supper before the father, who was, however, unable to eat. But after he had gone to bed, he said: —

"Henceforth I shall be at home."

And his wife lay at his side trembling with joy which she dared not betray; and she thanked God for all that had happened, for whatever it might be it had resulted in good!

In the course of a year Lars had become chairman of the parish board of supervisors, president of the savings-bank, and leading commissioner in the court of reconciliation; in short, he held every office to which his election had been possible. In the board of supervisors for the amt (county) he was silent during the first year, but the second year he created the same sensation when he spoke as in the parish board; for here, too, coming forward in opposition to him who had previously been the guiding power, he became victorious over the entire rank and file and was from that time himself the leader. From this his path led him to the storthing (parliament), where his fame had preceded him, and where consequently there was no lack of challenges. But here, although steady and firm, he always remained retiring. He did not care for power except where he was well known, nor would he endanger his leadership at home by a possible defeat abroad.

For he had a pleasant life at home. When he stood by the church wall on Sundays, and the congregation walked slowly past, saluting him and stealing side glances at him, and one after another paused in order to exchange a few words with him, — then truly it might be said that he controlled the entire parish with a straw, for of course this hung in the corner of his mouth.

He deserved his honors. The road leading to the church, he had opened; the new church they were standing beside, he had built; this and much more were the fruit of the savings-bank which he had founded and now managed himself. For its resources were further made fruitful, and the parish was constantly held up as an example to all others of self-management and good order.

Knud Aakre had entirely withdrawn from the field, although at first he attended a few of the meetings of the board, because he had promised himself that he would continue to offer his services, even if it were not altogether pleasing to his pride. In the first proposal he had made, he became so greatly perplexed by Lars, who insisted upon having it represented in all its details, that, somewhat hurt, he said: "When Columbus discovered America he did not have it divided into parishes and deaneries; this came gradually;" whereupon Lars, in his reply, compared the discovery of America with Knud's proposal, — it so happened that this treated of stable improvements, — and afterwards Knud was known by no other name in the board than "Discovery of America." So Knud thought that as his usefulness had ceased, so too had his obligations to work, and he refused to accept further reëlections.

But he continued to be industrious; and in order that he might still have a field for usefulness, he enlarged his Sunday-school, and placed it, by means of small contributions from the attendants, in communication with the mission cause, of which he soon became the center and leader in his own and the surrounding counties. Thereupon Lars Högstad remarked, that if ever Knud undertook to collect money for any purpose, he must know beforehand that it was to do good thousands of miles from home.

There was, be it observed, no more strife between them. To be sure, they no longer associated with each other, but they bowed and spoke when they met. Knud always felt a little pain at the mere thought of Lars, but strove to suppress it, and persuade himself that matters could not have been otherwise. At a large wedding-party, many years afterward, where both were present and both were in good spirits, Knud mounted a chair and proposed a toast for the chairman of the parish board, and the first

representative their amt had sent to the storthing! He spoke until he became deeply moved, and, as usual, expressed himself in an exceedingly handsome way. Every one thought it was honorably done, and Lars came up to him, and his gaze was unsteady as he said that for much of what he knew and was he was indebted to him.

At the next election of the board of supervisors Knud was again made chairman!

But had Lars Högstad foreseen what now followed, he would certainly not have used his influence for this. "Every event happens in its own time," says an old proverb, and just as Knud Aakre again entered the board, the best men of the parish were threatened with ruin, as the result of a speculation craze which had long been raging, but which now first began to demand its victims. It was said that Lars Högstad was the cause of this great disaster, for he had taught the parish to speculate. This penny fever had originated in the parish board of supervisors, for the board itself was the greatest speculator of all. Every one down to the laboring youth of twenty years desired in his transactions to make ten dollars out of one; a beginning of extreme avarice in the efforts to hoard, was followed by an excessive extravagance, and as all minds were bent only on money, there had at the same time developed a spirit of suspicion, of intolerance, of caviling, which resulted in lawsuits and hatred. This also was due to the example of the board, it was said, for among the first things Lars had done as chairman was to sue the venerable old priest for holding doubtful titles. The priest had lost, but had also immediately resigned. At that time some had praised, some censured, this suit; but it had proved a bad example. Now came the consequences of Lars's management, in the form of loss to every single man of property in the parish; consequently public opinion underwent a sharp change! The opposing force, too, soon found a leader, for Knud Aakre had come into the board, introduced there by Lars himself!

The struggle began forthwith. All those youths to whom Knud in his time had given instructions, were now grown up, and were the most enlightened men in the parish, thoroughly at home in all its transactions and public affairs. It was against these men that Lars now had to contend, and they had borne

him a grudge from their childhood up. When of an evening after one of these stormy proceedings he stood on the steps in front of his house, gazing over the parish, he could hear a sound as of distant rumbling thunder rising toward him from the large gards, now lying in the storm. He knew that the day they met their ruin, the savings-bank and himself would be overthrown, and all his long efforts would culminate in imprecations heaped on his head.

In these days of conflict and despair, a party of railroad commissioners, who were to survey the route for a new road, made their appearance one evening at Högstad, the first gard at the entrance to the parish. In the course of conversation during the evening, Lars learned that there was a question whether the road should run through this valley or another parallel to it.

Like a flash of lightning it darted through his mind that if he could succeed in having it laid here, all property would rise in value, and not only would he himself be saved but his fame would be transmitted to the latest posterity! He could not sleep that night, for his eyes were dazzled by a glowing light, and sometimes he could even hear the sound of the cars. The next day he went himself with the commissioners while they examined the locality; his horse took them, and to his gard they returned. The next day they drove through the other valley; he was still with them, and he drove them back again to his house. They found a brilliant illumination at Högstad; the first men of the parish had been invited to be present at a magnificent party given in honor of the commissioners; it lasted until morning. But to no avail, for the nearer they came to a final issue, the more plainly it appeared that the road could not pass through this locality without undue expense. The entrance to the valley lay through a narrow gorge, and just as it swung into the parish, the swollen river swung in also, so that the railroad would either have to take the same curve along the mountain that the highway now made, thus running at a needlessly high altitude and crossing the river twice, or it would have to run straight forward, and thus through the old, now unused churchyard. Now the church had but recently been removed, and it was not long since the last burial had taken place there.

If it only depended on a bit of old churchyard, thought Lars,

whether or not this great blessing came into the parish, then he must use his name and his energy for the removal of this obstacle! He at once set forth on a visit to the priest and the dean, and furthermore to the diocese council; he talked and he negotiated, for he was armed with all possible facts concerning the immense advantage of the railroad on one hand, and the sentiments of the parish on the other, and actually succeeded in winning all parties. It was promised him that by a removal of part of the bodies to the new churchyard the objections might be considered set aside, and the royal permission obtained for the churchyard to be taken for the line of railroad. It was told him that nothing was now needed but for him to set the question afloat in the board of supervisors.

The parish had grown as excited as himself: the spirit of speculation which for many years had been the only one prevailing in the parish, now became madly jubilant. There was nothing spoken or thought of but Lars's journey and its possible results. When he returned with the most magnificent promises, they made much of him; songs were sung in his praise; indeed, if at that time the largest gards had gone to destruction, one after another, no one would have paid the slightest attention to it: the speculation craze had given way to the railroad craze.

The board of supervisors assembled: there was presented for approval a respectful petition, that the old churchyard might be appropriated as the route of the railroad. This was unanimously adopted; there was even mention of giving Lars a vote of thanks and a coffee-pot in the form of a locomotive. But it was finally thought best to wait until the whole plan was carried into execution. The petition came back from the diocese council, with a demand for a list of all bodies that would have to be removed. The priest made out such a list, but instead of sending it direct, he had his own reasons for sending it through the parish board. One of the members carried it to the next meeting. Here it fell to the lot of Lars, as chairman, to open the envelope and read the list.

Now it chanced that the first body to be disinterred was that of Lars's own grandfather! A little shudder ran through the assembly! Lars himself was startled, but nevertheless continued to read. Then it furthermore chanced that the second

body was that of Knud Aakre's grandfather, for these two men had died within a short time of each other. Knud Aakre sprang from his seat; Lars paused; every one looked up in consternation, for old Knud Aakre had been the benefactor of the parish and its best beloved man, time out of mind. There was a dead silence, which lasted for some minutes. At last Lars cleared his throat and went on reading. But the further he proceeded the worse the matter grew; for the nearer they came to their own time, the dearer were the dead. When he had finished, Knud Aakre asked quietly whether the others did not agree with him in thinking that the air about them was filled with spirits. It was just beginning to grow dark in the room, and although they were mature men and were sitting in numbers together, they could not refrain from feeling alarmed. Lars produced a bundle of matches from his pocket and struck a light, dryly remarking, that this was no more than they knew beforehand.

"Yes, it is," said Knud, pacing the floor, "it is more than I knew before. Now I begin to think that even railroads can be purchased too dearly."

These words sent a quiver through the audience, and observing that they had better further consider the matter, Knud made a motion to that effect.

"In the excitement which had prevailed," he said, "the benefit likely to be derived from the road had been overestimated. Even if the railroad did not pass through this parish, there would have to be stations at both ends of the valley; true, it would always be a little more troublesome to drive to them than to a station right in our midst; yet the difficulty would not be so very great that it would be necessary because of it to violate the repose of the dead."

Knud was one of those who when his thoughts were once in rapid motion could present the most convincing arguments; a moment before what he now said had not occurred to his mind, nevertheless it struck home to all. Lars felt the danger of his position, and concluding that it was best to be cautious, apparently acquiesced in Knud's proposition to reconsider. Such emotions are always worse in the beginning, he thought; it is wisest to temporize with them.

But he had miscalculated. In ever increasing waves the

dread of touching the dead of their own families swept over the inhabitants of the parish; what none of them had thought of as long as the matter existed merely in the abstract, now became a serious question when it was brought home to themselves. The women especially were excited, and the road near the court-house was black with people the day of the next meeting. It was a warm summer day, the windows were removed, and there were as many without the house as within. All felt that a great battle was about to be fought.

Lars came driving up with his handsome horse, and was greeted by all; he looked calmly and confidently around, not seeming to be surprised at anything. He took a seat near the window, found his straw, and a suspicion of a smile played over his keen face as he saw Knud Aakre rise to his feet to act as spokesman for all the dead in the old Högstad churchyard.

But Knud Aakre did not begin with the churchyard. He began with an accurate exposition of how greatly the profits likely to accrue from having the railroad run through the parish had been overestimated in all this turmoil. He had positive proofs for every statement he made, for he had calculated the distance of each gard from the nearest station, and finally he asked: —

"Why has there been so much ado about this railroad, if not in behalf of the parish?"

This he could easily explain to them. There were those who had occasioned so great a disturbance that a still greater one was required to conceal it. Moreover, there were those who in the first outburst of excitement could sell their gards and belongings to strangers who were foolish enough to purchase. It was a shameful speculation which not only the living but the dead must serve to promote!

The effect of his address was very considerable. But Lars had once for all resolved to preserve his composure let come what would. He replied, therefore, with a smile, that he had been under the impression that Knud himself was eager for the railroad, and certainly no one would accuse him of having any knowledge of speculation. (Here followed a little laugh.) Knud had not evinced the slightest objection to the removal of the bodies of common people for the sake of the railroad; but when his own grandfather's body was in question then it sud-

denly affected the welfare of the whole community! He said no more, but looked with a faint smile at Knud, as did also several others. Meanwhile, Knud Aakre surprised both him and them by replying: —

"I confess it; I did not comprehend the matter until it touched my own family feelings; it is possible that this may be a shame, but it would have been a far greater one not to have realized it at last — as is the case with Lars! Never," he concluded, "could this raillery have been more out of place; for to people with common decency the whole affair is absolutely revolting."

"This feeling is something that has come up quite recently," replied Lars, "we may therefore hope that it will soon pass over again. May it not perhaps help the matter a little to think what the priest, dean, diocese council, engineers, and government all say if we first unanimously set the ball in motion, then come and beg to have it stopped? If we first are jubilant and sing songs, then weep and deliver funeral orations? If they do not say that we have gone mad in this parish, they must at all events say that we have acted rather strangely of late."

"Yes, God knows, they may well think so!" replied Knud. "We have, indeed, acted very strangely of late, and it is high time for us to mend our ways. Things have come to a serious pass when we can each disinter his own grandfather to make way for a railroad; when we can disturb the resting-place of the dead in order that our own burdens may the more easily be carried. For is not this rooting in our churchyard in order to make it yield us food the same thing? What is buried there in the name of Jesus, we take up in Moloch's name — this is but little better than eating the bones of our ancestors."

"Such is the course of nature," said Lars, dryly.

"Yes, of plants and of animals."

"And are not we animals?"

"We are, but also the children of the living God, who have buried our dead in faith in Him: it is He who shall rouse them and not we."

"Oh, you are talking idly! Are we not obliged to have the graves dug up at any rate, when their turn comes? What harm is there in having it happen a few years earlier?"

"I will tell you. What was born of them still draws the

breath of life; what they built up yet remains; what they loved, taught, and suffered for, lives about us and within us; and should we not allow them to rest in peace?"

"Your warmth shows me that you are thinking of your own grandfather again," replied Lars, "and I must say it seems to me high time the parish should be rid of *him*. He monopolized too much space while he lived; and so it is scarcely worth while to have him lie in the way now that he is dead. Should his corpse prevent a blessing to this parish that would extend through a hundred generations, we may truly say that of all who have been born here, *he* has done us the greatest harm."

Knud Aakre tossed back his disorderly hair, his eyes flashed, his whole person looked like a bent steel spring.

"How much of a blessing what you are speaking about may be, I have already shown. It has the same character as all the other blessings with which you have supplied the parish; namely, a doubtful one. It is true, you have provided us with a new church, but you have also filled it with a new spirit, — and it is not that of love. True, you have furnished us with new roads, but also with new roads to destruction, as is now plainly manifest in the misfortunes of many. True, you have diminished our public taxes, but you have increased our private ones; lawsuits, promissory notes, and bankruptcies are no fruitful gifts to a community. And *you* dare dishonor in his grave the man whom the whole parish blesses? You dare assert that he lies in our way; aye, no doubt he does lie in your way, this is plain enough now, for his grave will be the cause of your downfall! The spirit which has reigned over you, and until to-day over us all, was not born to rule but to enter into servitude. The churchyard will surely be allowed to remain in peace; but to-day it shall have one grave added to it; namely, that of your popularity which is now to be buried there."

Lars Högstad rose, white as a sheet; his lips parted, but he was unable to utter a word, and the straw fell. After three or four vain efforts to find it again and recover his powers of speech, he burst forth like a volcano with: —

"And so these are the thanks I get for all my toil and drudgery! If such a woman-preacher is to be allowed to rule — why, then, may the devil be your chairman if ever I set my foot

here again! I have kept things together until this day, and after me your trash will fall into a thousand pieces, but let it tumble down now — here is the register!" And he flung it on the table. "Shame on such an assembly of old women and brats!" Here he struck the table with great violence. "Shame on the whole parish that it can see a man rewarded as I am now."

He brought down his fist once more with such force that the great court-house table shook, and the inkstand with its entire contents tumbled to the floor, marking for all future generations the spot where Lars Högstad fell in spite of all his prudence, his long rule, and his patience.

He rushed to the door and in a few moments had left the place. The entire assembly remained motionless; for the might of his voice and of his wrath had frightened them, until Knud Aakre, remembering the taunt he had received at the time of *his* fall, with beaming countenance and imitating Lars's voice, exclaimed: —

"Is *this* to be the decisive blow in the matter?"

The whole assembly burst into peals of merriment at these words! The solemn meeting ended in laughter, talk, and high glee; only a few left the place, those remaining behind called for drink to add to their food, and a night of thunder succeeded a day of lightning. Every one felt as happy and independent as of yore, ere the commanding spirit of Lars had cowed their souls into dumb obedience. They drank toasts to their freedom; they sang, indeed, finally they danced, Knud Aakre and the vice-chairman taking the lead and all the rest following, while boys and girls joined in, and the young folks outside shouted "Hurrah!" for such a jollification they had never before seen!

Lars moved about in the large rooms at Högstad, without speaking a word. His wife, who loved him, but always in fear and trembling, dared not come into his presence. The management of the gard and of the house might be carried on as best it could, while on the other hand there kept growing a multitude of letters, which passed back and forth between Högstad and the parish, and Högstad and the post-office; for Lars had claims against the parish board, and these not being satisfied he prosecuted; against the savings-bank, which were also unsatisfied,

and so resulted in another suit. He took offense at expressions in the letters he received and went to law again, now against the chairman of the parish board, now against the president of the savings-bank. At the same time there were dreadful articles in the newspapers, which report attributed to him, and which were the cause of great dissension in the parish, inciting neighbor against neighbor. Sometimes he was absent whole weeks, no one knew where, and when he returned he lived as secluded as before. At church he had not been seen after the great scene at the representatives' meeting.

Then one Saturday evening the priest brought tidings that the railroad was to run through the parish after all, and across the old churchyard! It struck like lightning into every home. The unanimous opposition of the parish board had been in vain, Lars Högstad's influence had been stronger. This was the meaning of his journeys, this was his work! Involuntary admiration of the man and his stubborn persistence tended to suppress the dissatisfaction of the people at their own defeat, and the more they discussed the matter the more reconciled they became; for a fact accomplished always contains within itself reasons why it is so, which gradually force themselves upon us after there is no longer possibility of change. The people assembled about the church the next day, and they could not help laughing as they met one another. And just as the whole congregation, young and old, men and women, aye, even children, were all talking about Lars Högstad, his ability, his rigorous will, his immense influence, he himself with his whole household came driving up in four conveyances, one after the other. It was two years since his last visit there! He alighted and passed through the crowd, while all, as by one impulse, unhesitatingly greeted him, but he did not deign to bestow a glance on either side, nor to return a single salutation. His little wife, pale as death, followed him. Inside of the church, the astonishment grew to such a pitch that as one after another caught sight of him they stopped singing and only stared at him. Knud Aakre, who sat in his pew in front of Lars, noticed that there was something the matter, and as he perceived nothing remarkable in front of him, he turned round. He saw Lars bowed over his hymn-book, searching for the place.

He had not seen him since that evening at the meeting, and such a complete change he had not believed possible. For this was no victor! The thin, soft hair was thinner than ever, the face was haggard and emaciated, the eyes hollow and blood-shot, the giant neck had dwindled into wrinkles and cords. Knud comprehended at a glance what this man had gone through; he was seized with a feeling of strong sympathy, indeed, he felt something of the old love stirring within his breast. He prayed for Lars to his God, and made a resolute vow that he would seek him after service; but Lars had started on ahead. Knud resolved to call on him that evening. His wife, however, held him back.

"Lars is one of those," said she, "who can scarcely bear a debt of gratitude: keep away from him until he has an opportunity to do you some favor, and then perhaps he will come to you!"

But he did not come. He appeared now and then at church, but nowhere else, and he associated with no one. On the other hand, he now devoted himself to his gard and other business with the passionate zeal of one who had determined to make amends in one year for the neglect of many; and, indeed, there were those who said that this was imperative.

Railroad operations in the valley began very soon. As the line was to go directly past Lars's gard, he tore down the portion of his house that faced the road, in order to build a large and handsome balcony, for he was determined that his gard should attract attention. This work was just being done when the temporary rails for the conveyance of gravel and timber to the road were laid and a small locomotive was sent to the spot. It was a beautiful autumn evening that the first gravel car was to pass over the road. Lars stood on his front steps, to hear the first signal and to see the first column of smoke; all the people of the gard were gathered about him. He gazed over the parish, illumined by the setting sun, and he felt that he would be remembered as long as a train should come roaring through this fertile valley. A sense of forgiveness glided into his soul. He looked toward the churchyard, a part of which still remained, with crosses bowed down to the ground, but a part of it was now the railroad. He was just endeavoring to define his own feeling

when the first signal whistled, and presently the train came slowly working its way along, attended by a cloud of smoke, mingled with sparks, for the locomotive was fed with pine wood. The wind blew toward the house so that those standing without were soon enveloped in a dense smoke, but as this cleared away Lars saw the train working its way down through the valley like a strong will.

He was content, and entered his house like one who has come from a long day's work. The image of his grandfather stood before him at this moment. This grandfather had raised the family from poverty to prosperity; true, a portion of his honor as a citizen was consumed in the act, but he had advanced nevertheless! His faults were the prevailing ones of his time: they were based on the uncertain boundary lines of the moral conceptions of his day. Every age has its uncertain moral distinctions and its victims to the endeavor to define them properly.

Honor be to him in his grave, for he had suffered and toiled! Peace be with him! It must be good to rest in the end. But he was not allowed to rest because of his grandson's vast ambition; his ashes were thrown up with the stones and the gravel. Nonsense! he would only smile that his grandson's work passed over his head.

Amid thoughts like these Lars had undressed and gone to bed. Once more his grandfather's image glided before him. It was sterner now than the first time. Weariness enfeebles us, and Lars began to reproach himself. But he defended himself also. What did his grandfather want? Surely he ought to be satisfied now, for the family honor was proclaimed in loud tones above his grave. Who else had such a monument? And yet what is this? These two monstrous eyes of fire and this hissing, roaring sound belong no longer to the locomotive, for they turn away from the railroad track. And from the churchyard straight toward the house comes an immense procession. The eyes of fire are his grandfather's, and the long line of followers are all the dead. The train advances steadily toward the gard, roaring, crackling, flashing. The windows blaze in the reflection of the dead men's eyes. Lars made a mighty effort to control himself, for this was a dream, unquestionably but a dream.

Only wait until I am awake! There, now I am awake. Come on, poor ghosts!

And lo! they really did come from the churchyard, overthrowing road, rails, locomotive, and train, so that these fell with a mighty crash to the ground, and the green sod appeared in their stead, dotted with graves and crosses as before. Like mighty champions they advanced, and the hymn, "Let the dead repose in peace!" preceded them. Lars knew it; for through all these years it had been sighing within his soul, and now it had become his requiem; for this was death and death's visions. The cold sweat started out over his whole body, for nearer and nearer — and behold, on the window-pane! there they are now, and he heard some one speak his name. Overpowered with dread he struggled to scream; for he was being strangled, a cold hand was clinching his throat and he regained his voice in an agonized: "Help me!" and awoke. The window had been broken in from the outside; the pieces flew all about his head. He sprang up. A man stood at the window, surrounded by smoke and flames.

"The gard is on fire, Lars! We will help you out!"

It was Knud Aakre.

When Lars regained his consciousness, he was lying outside in a bleak wind, which chilled his limbs. There was not a soul with him; he saw the flaming gard to the left; around him his cattle were grazing and making their voices heard; the sheep were huddled together in a frightened flock; the household goods were scattered about, and when he looked again he saw some one sitting on a knoll close by, weeping. It was his wife. He called her by name. She started.

"The Lord Jesus be praised that you are alive!" cried she, coming forward and seating herself, or rather throwing herself down in front of him. "O God! O God! We surely have had enough of this railroad now!"

"The railroad?" asked he, but ere the words had escaped his lips, a clear comprehension of the case passed like a shudder over him; for, of course, sparks from the locomotive that had fallen among the shavings of the new side wall had been the cause of the fire. Lars sat there brooding in silence; his wife, not daring to utter another word, began to search for his clothes;

for what she had spread over him, as he lay senseless, had fallen off. He accepted her attentions in silence, but as she knelt before him to cover his feet, he laid his hand on her head. Falling forward she buried her face in his lap and wept aloud. There were many who eyed her curiously. But Lars understood her and said: —

"You are the only friend I have."

Even though it had cost the gard to hear these words, it mattered not to her; she felt so happy that she gained courage, and rising up and looking humbly into her husband's face, she said: —

"Because there is no one else who understands you."

Then a hard heart melted, and tears rolled down the man's cheeks as he clung to his wife's hand.

Now he talked to her as to his own soul. Now too she opened to him her mind. They also talked about how all this had happened, or rather he listened while she told about it. Knud Aakre had been the first to see the fire, had roused his people, sent the girls out over his parish, while he had hastened himself with men and horses to the scene of the conflagration, where all were sleeping. He had engineered the extinguishing of the flames and the rescuing of the household goods, and had himself dragged Lars from the burning room, and carried him to the left side of the house from where the wind was blowing and had laid him out here in the churchyard.

And while they were talking of this, some one came driving rapidly up the road and turned into the churchyard, where he alighted. It was Knud, who had been home after his church cart, — the one in which they had so many times ridden together to and from the meetings of the parish board. Now he requested Lars to get in and ride home with him. They grasped each other by the hand, the one sitting, the other standing.

"Come with me now," said Knud.

Without a word of reply, Lars rose. Side by side they walked to the cart. Lars was helped in; Knud sat down beside him. What they talked about as they drove along, or afterwards in the little chamber at Aakre, where they remained together until late in the morning, has never been known. But from that day they were inseparable as before.

As soon as misfortune overtakes a man, every one learns what

he is worth. And so the parish undertook to rebuild Lars Högstad's houses, and to make them larger and handsomer than any others in the valley. He was reëlected chairman, but with Knud Aakre at his side; he never again failed to take counsel of Knud's intelligence and heart — and from that day forth nothing went to ruin.

RICHARD DODDRIDGE BLACKMORE

Richard Doddridge Blackmore. Born at Longworth, Berkshire, England, June 9, 1825; died January 20, 1900. He graduated from Oxford, and studied law in the Middle Temple. Author of "Lorna Doone," "Clara Vaughan," "The Maid of Sker," "Alice Lorraine," "Christowell," "Springhaven," "Perlycross." The most popular and admired of his novels is "Lorna Doone," which has passed through many editions.

(From "Lorna Doone")

BLOOD UPON THE ALTAR

Everything was settled smoothly, and without any fear or fuss, that Lorna might find end of troubles, and myself of eager waiting, with the help of Parson Bowden, and the good wishes of two counties. I could scarce believe my fortune when I looked upon her beauty, gentleness, and sweetness, mingled with enough of humor and warm woman's feeling never to be dull or tiring, never themselves to be weary.

For she might be called a woman now, although a very young one, and as full of playful ways, or perhaps I may say ten times as full, as if she had known no trouble. To wit, the spirit of bright childhood, having been so curbed and straitened, ere its time was over, now broke forth, enriched and varied with the garb of conscious maidenhood. And the sense of steadfast love, and eager love infolding her, colored with so many tinges all her looks, and words, and thoughts, that to me it was the noblest vision even to think about her.

But this was far too bright to last, without bitter break, and the plunging of happiness in horror, and of passionate joy in agony. My darling, in her softest moments when she

was alone with me, when the spark of defiant eyes was veiled beneath dark lashes, and the challenge of gay beauty passed into sweetest invitation, at such times of her purest love and warmest faith in me, a deep abiding fear would flutter in her bounding heart, as of deadly fate's approach. She would cling to me, and nestle to me, being scared of coyishness, and lay one arm around my neck, and ask if I could do without her.

Hence, as all emotions haply, of those who are more to us than ourselves, find within us stronger echo, and more perfect answer, so I could not be regardless of some hidden evil, and my dark misgivings deepened as the time drew nearer. I kept a steadfast watch on Lorna, neglecting a field of beans entirely, as well as a litter of young pigs, and a cow somewhat given to jaundice. And I let Jem Slocomb go to sleep in the tallat, all one afternoon, and Bill Dadds draw off a bucket of cider without so much as a "by your leave." For these men knew that my knighthood, and my coat of arms, and (most of all) my love, were greatly against good farming, the sense of our country being — and perhaps it may be sensible — that a man who sticks up to be anything, must allow himself to be cheated.

But I never did stick up, nor would, though all the parish bade me; and I whistled the same tunes to my horses, and held my plow-tree just the same as if no King nor Queen had ever come to spoil my tune or hand. For this thing, nearly all the men around our part upbraided me, but the women praised me; and for the most part these are right, when themselves are not concerned.

However humble I might be, no one knowing anything of our part of the country, would for a moment doubt that now here was a great to do, and talk of John Ridd and his wedding. The fierce fight with the Doones so lately, and my leading of the combat (though I fought not more than need be), and the vanishing of Sir Counsellor, and the galloping madness of Carver, and the religious fear of the women that this last was gone to hell — for he himself had declared that his aim, while he cut through our yeomanry, also their remorse that he should have been made to go thither, with all his children left behind — these things, I say (if ever I can again contrive to say anything), had led to the broadest excitement about my wedding of Lorna. We

heard that people meant to come for more than thirty miles around, upon excuse of seeing my stature and Lorna's beauty, but in good truth out of sheer curiosity, and the love of meddling.

Our clerk had given notice, that not a man should come inside the door of his church without shilling-fee, and women (as sure to see twice as much) must every one pay two shillings. I thought this wrong, and as churchwarden begged that the money might be paid into mine own hands when taken. But the clerk said that was against all law, and he had orders from the parson to pay it to him without any delay. So, as I always obey the parson, when I care not much about a thing, I let them have it their own way, though feeling inclined to believe, sometimes, that I ought to have some of the money.

Dear mother arranged all the ins and outs of the way in which it was to be done; and Annie, and Lizzie, and all the Snowes, and even Ruth Huckaback (who was there after great persuasion), made such a sweeping of dresses, that I scarcely knew where to place my feet, and longed for a staff, to put by their gowns. Then Lorna came out of a pew halfway, in a manner which quite astonished me, and took my left hand in her right, and I prayed God that it were done with.

My darling looked so glorious, that I was afraid of glancing at her, yet took in all her beauty. She was in a fright, no doubt, but nobody should see it; whereas I said (to myself at least), "I will go through it like a grave-digger."

Lorna's dress was of pure white, clouded with faint lavender (for the sake of the old Earl Brander), and as simple as need be, except for perfect loveliness. I was afraid to look at her, as I said before, except when each of us said "I will," and then each dwelled upon the other.

It is impossible for any, who have not loved as I have, to conceive my joy and pride when, after ring and all was done, and the parson had blessed us, Lorna turned to look at me, with her playful glance subdued, and deepened by this solemn act.

Her eyes, which none on earth may ever equal, or compare with, told me such a tale of hope, and faith, and heart's devotion, that I was almost amazed, thoroughly as I knew them. Darling eyes, the clearest eyes, the loveliest, the most loving

eyes — the sound of a shot rang through the church, and those eyes were dim with death.

Lorna fell across my knees, when I was going to kiss her, as the bridegroom is allowed to do, and encouraged, if he needs it; a flood of blood came out upon the yellow wood of the altar steps, and at my feet lay Lorna, trying to tell me some last message out of her faithful eyes. I lifted her up, and petted her, and coaxed her, but it was no good; the only sign of life remaining was a drip of bright red blood.

Some men know what things befall them in the supreme time of their life — far above the time of death — but to me comes back as a hazy dream, without any knowledge in it, what I did, or felt or thought, with my wife's arms flagging, flagging, around my neck, as I raised her up and softly put them there. She sighed a long sigh on my breast, for her last farewell to life, and then she grew so cold, and cold, that I asked the time of year.

It was now Whittuesday, and the lilacs all in blossom, and why I thought of the time of year, with the young death in my arms, God or His angels may decide, having so strangely given us. Enough that so I did, and looked, and our white lilacs were beautiful. Then I laid my wife in my mother's arms, and begging that no one would make a noise, went forth for my revenge.

Of course, I knew who had done it. There was but one man upon earth, or under it, where the devil dwells, who could have done such a thing — such a thing. I used no harsher word about it, while I leaped upon our best horse, with bridle but no saddle, and set the head of Kickums towards the course now pointed out to me. Who showed me the course, I cannot tell. I only know that I took it. And the men fell back before me.

Weapon of no sort had I. Unarmed, and wondering at my strange attire (with a bridal vest, wrought by our Annie, and red with the blood of the bride), I went forth just to find out this: whether in this world there be, or be not, God of justice.

With my vicious horse at furious speed, I came upon Black Barrow Down, directed by some shout of men, which seemed to me but a whisper. And there, about a furlong before me, rode a man on a great black horse, and I knew that the man was Carver Doone.

"Thy life, or mine," I said to myself, "as the will of God

may be. But we two live not upon this earth one hour more together."

I knew the strength of this great man, and I knew that he was armed with a gun — if he had time to load again, after shooting my Lorna — or at any rate with pistols, and a horseman's sword as well. Nevertheless, I had no more doubt of killing the man before me than a cook has of spitting a headless fowl.

Sometimes seeing no ground beneath me, and sometimes heeding every leaf, and the crossing of the grass blades, I followed over the long moor, reckless whether seen or not. But only once the other man turned round, and looked back again, and then I was beside a rock, with a reedy swamp behind me.

Although he was so far before me, and riding as hard as ride he might, I saw that he had something on the horse in front of him; something which needed care, and stopped him from looking backward. In the whirling of my wits I fancied first that this was Lorna, until the scene I had been through fell across hot brain and heart like the drop at the close of a tragedy. Rushing there, through crag and quag, at utmost speed of a maddened horse, I saw, as of another's fate, calmly (as on canvas laid), the brutal deed, the piteous anguish, and the cold despair.

The man turned up the gully leading from the moor to Cloven Rocks, through which John Fry had tracked Uncle Ben, as of old related. But as Carver entered it, he turned round, and beheld me not a hundred yards behind; and I saw that he was bearing his child, little Ensie, before him. Ensie also descried me, and stretched his hands, and cried to me, for the face of his father frightened him.

Carver Doone, with a vile oath, thrust spurs into his flagging horse, and laid one hand on a pistol-stock, whence I knew that his slung carbine had received no bullet since the one that had pierced Lorna. And a cry of triumph rose from the black depths of my heart. What cared I for pistols? I had no spurs, neither was my horse one to need the rowel, I rather held him in than urged him, for he was fresh as ever, and I knew that the black steed in front, if he breasted the steep ascent, where the track divided, must be in our reach at once.

His rider knew this, and, having no room in the rocky channel to turn and fire, drew rein at the crossways sharply, and plunged into the black ravine leading to the Wizard's Slough. "Is it so?" I said to myself, with brain and head cold as iron; "though the foul fiend come from the slough to save thee, thou shalt carve it, Carver."

I followed my enemy carefully, steadily, even leisurely, for I had him, as in a pitfall, whence no escape might be. He thought that I feared to approach him, for he knew not where he was, and his low disdainful laugh came back. "Laugh he who wins," thought I.

A gnarled and half-starved oak, as stubborn as my own resolve, and smitten by some storm of old, hung from the crag above me. Rising from my horse's back, although I had no stirrups, I caught a limb, and tore it (like a wheat-awn) from the socket. Men show the rent even now, with wonder, none with more wonder than myself.

Carver Doone turned the corner suddenly, on the black and bottomless bog; with a start of fear he reined back his horse, and I thought he would have rushed upon me, but instead of that, he again rode on, hoping to find a way round the side.

Now there is a way between cliff and slough, for those who know the ground thoroughly, or have time enough to search it; but for him there was no road, and he lost some time in seeking it. Upon this he made up his mind, and wheeling, fired, and then rode at me.

His bullet struck me somewhere, but I took no heed of that. Fearing only his escape, I laid my horse across the way, and with the limb of the oak struck full on the forehead his charging steed. Ere the slash of the sword came nigh me, man and horse rolled over, and well-nigh bore my own horse down, with the power of their onset.

Carver Doone was somewhat stunned, and could not arise for a moment. Meanwhile I leaped on the ground, and waited, smoothing my hair back, and baring my arms, as though in the ring for wrestling. Then the little boy ran to me, clasped my leg, and looked up at me, and the terror in his eyes made me almost fear myself.

"Ensie, dear," I said quite gently, grieving that he should

see his wicked father killed, "run up yonder round the corner, and try to find a bunch of bluebells for the pretty lady." The child obeyed me, hanging back, and looking back, and then laughing, while I prepared for business. There and then, I might have killed mine enemy with a single blow, while he lay unconscious, but it would have been foul play.

With a sullen and black scowl, the Carver gathered his mighty limbs, and arose, and looked round for his weapons, but I had put them well away. Then he came to me and gazed, being wont to frighten thus young men.

"I would not harm you, lad," he said, with a lofty style of sneering; "I have punished you enough, for most of your impertinence. For the rest I forgive you, because you have been good and gracious to my little son. Go, and be contented."

For answer, I smote him on the cheek, lightly, and not to hurt him, but to make his blood leap up. I would not sully my tongue by speaking to a man like this.

There was a level space of sward between us and the slough. With the courtesy derived from London, and the processions I had seen, to this place I led him. And that he might breathe himself, and have every fiber cool, and every muscle ready, my hold upon his coat I loosed, and left him to begin with me, whenever he thought proper.

I think he felt that his time was come. I think he knew from my knitted muscles, and the firm arch of my breast, and the way in which I stood, but most of all from my stern blue eyes, that he had found his master. At any rate a paleness came, an ashy paleness on his cheeks, and the vast calves of his legs bowed in as if he were out of training.

Seeing this, villain as he was, I offered him first chance. I stretched forth my left hand, as I do to a weaker antagonist, and I let him have the hug of me. But in this I was too generous, having forgotten my pistol wound, and the cracking of one of my short lower ribs. Carver Doone caught me round the waist with such a grip as never yet had been laid upon me.

I heard my rib go; I grasped his arm, and tore the muscle out of it (as the string comes out of an orange); then I took him by the throat, which is not allowed in wrestling, but he had snatched at mine, and now was no time of dalliance. In vain

he tugged, and strained, and writhed, dashed his bleeding fist into my face, and flung himself on me with gnashing jaws. Beneath the iron of my strength — for God that day was with me — I had him helpless in two minutes, and his blazing eyes lolled out.

"I will not harm thee any more," I cried, so far as I could for panting, the work being very furious; "Carver Doone, thou art beaten; own it, and thank God for it, and go thy way, and repent thyself."

It was all too late. Even if he had yielded in his ravening frenzy — for his beard was frothy as a mad dog's jowl — even if he would have owned that for the first time in his life he had found his master, it was all too late.

The black bog had him by the feet; the sucking of the ground drew on him, like the thirsty lips of death. In our fury we had heeded neither wet nor dry, nor thought of earth beneath us. I myself might scarcely leap, with the last spring of o'er-labored legs, from the engulfing grave of slime. He fell back, with his swarthy breast (from which my gripe had rent all clothing), like a hummock of bog-oak standing out the quagmire; and then he tossed his arms to heaven, and they were black to the elbow, and the glare of his eyes was ghastly. I could only gaze and pant, for my strength was no more than an infant's, from the fury and the horror. Scarcely could I turn away, while, joint by joint, he sank from sight.

GIVE AWAY THE GRANDEUR

When the little boy came back with the bluebells, which he had managed to find — as children always do find flowers when older eyes see none — the only sign of his father left was a dark brown bubble upon a new-formed patch of blackness. But to the center of its pulpy gorge the greedy slough was heaving, and sullenly grinding its weltering jaws among the flags and the sedges.

With pain and ache, both of mind and body, and shame at my own fury, I heavily mounted my horse again, and looked down at the innocent Ensie. Would this playful, loving child grow up like his cruel father, and end a godless life of hatred, with a

death of violence? He lifted his noble forehead towards me as if to answer, "Nay, I will not," but the words he spoke were these: —

"Don" — for he never could say "John" — "oh, Don, I am so glad that nasty, naughty man is gone away. Take me home, Don, take me home."

It has been said of the wicked, "Not even their own children love them." And I could easily perceive that Carver Doone's cold-hearted ways had scared from him even his favorite child. No man would I call truly wicked, unless his heart be cold.

It hurt me more than I can tell, even through all other grief, to take into my arms the child of the man just slain by me. The feeling was a foolish one, and a wrong one, as the thing had been — for I would fain have saved that man after he was conquered — nevertheless, my arms went coldly round that little fellow, neither would they have gone at all if there had been any help for it. But I could not leave him there till some one else might fetch him, on account of the cruel slough, and the ravens which had come hovering over the dead horse, neither could I, with my wound, tie him on my horse and walk.

For now I had spent a great deal of blood, and was rather faint and weary. And it was lucky for me that Kickums had lost spirit, like his master, and went home as mildly as a lamb. For when we came towards the farm I seemed to be riding in a dream almost, and the voices both of men and women (who had hurried forth upon my track), as they met me, seemed to wander from a distant muffling cloud. Only the thought of Lorna's death, like a heavy knell, was tolling in the belfry of my brain.

When we came to the stable door, I rather fell from my horse than got off, and John Fry, with a look of wonder, took Kickums' head and led him in. Into the old farm-house I tottered, like a weanling child, with mother in her common clothes helping me along, yet fearing, except by stealth, to look at me.

"I have killed him," was all I said, "even as he killed Lorna. Now let me see my wife, mother. She belongs to me none the less, though dead."

"You cannot see her now, dear John," said Ruth Huckaback, coming forward, since no one else had the courage. "Annie is with her now, John."

"What has that to do with it? Let me see my dead one, and then die."

All the women fell away, and whispered, and looked at me with side glances, and some sobbing, for my face was hard as flint. Ruth alone stood by me, and dropped her eyes, and trembled. Then one little hand of hers stole into my great shaking palm, and the other was laid on my tattered coat, yet with her clothes she shunned my blood, while she whispered gently: —

"John, she is not your dead one. She may even be your living one yet, your wife, your home, and your happiness. But you must not see her now."

"Is there any chance for her — for me, I mean; for me, I mean?"

"God in heaven knows, dear John. But the sight of you, and in this sad plight, would be certain death to her. Now, come first, and be healed yourself."

I obeyed her like a child, whispering only as I went — for none but myself knew her goodness — "Almighty God will bless you, darling, for the good you are doing now."

Tenfold, ay, and a thousand fold, I prayed, and I believed it when I came to know the truth. If it had not been for this little maid, Lorna must have died at once as in my arms she lay for dead from the dastard and murderous cruelty. But the moment I left her, Ruth came forward and took the command of every one, in right of her firmness and readiness.

She made them bear her home at once upon the door of the pulpit, with the cushion under her drooping head. With her own little hands she cut off, as tenderly as a pear is peeled, the bridal dress so steeped and stained, and then with her dainty, transparent fingers (no larger than a pencil), she probed the vile wound in the side, and fetched the reeking bullet forth, and then with the coldest water stanched the flowing of the life-blood. All this while my darling lay insensible and white as death, and the rest declared that she was dead, and needed nothing but her maiden shroud.

But Ruth still sponged the poor side and forehead, and watched the long eyelashes flat upon the marble cheek, and laid her pure face on the faint heart, and bade them fetch her

Spanish wine. Then she parted the pearly teeth (feebly clenched on the hovering breath), and poured in wine from a christening spoon, and raised the graceful neck and breast, and stroked the delicate throat, and waited, and then poured in a little more.

Annie all the while looked on with horror and amazement, counting herself no second-rate nurse, and this as against all theory. But the quiet lifting of Ruth's hand and one glance from her dark, bright eyes told Annie just to stand away, and not intercept the air so. And at the very moment when all the rest had settled that Ruth was a simple idiot, but could not harm the dead much, a little flutter in the throat, followed by a short, low sigh, made them pause, and look, and hope.

For hours, however, and days, she lay at the very verge of death, kept alive by nothing but the care, the skill, the tenderness, and perpetual watchfulness of Ruth. Luckily, Annie was not there very often, so as to meddle, for kind and clever nurse as she was, she must have done more harm than good. But my broken rib, which was set by a doctor who chanced to be at the wedding, was allotted to Annie's care, and, great inflammation ensuing, it was quite enough to content her. This doctor had pronounced poor Lorna dead, wherefore Ruth refused most firmly to have aught to do with him. She took the whole case on herself, and with God's help she bore it through.

Now, whether it were the light and brightness of my Lorna's nature, or the freedom from anxiety — for she knew not of my hurt — or, as some people said, her birthright among wounds and violence, or her manner of not drinking beer, I leave that doctor to determine who pronounced her dead. But, anyhow, one thing is certain, sure as the stars of hope above us, Lorna recovered long ere I did.

On me lay overwhelming sorrow, having lost my love and lover at the moment she was mine. With the power of fate upon me, and the black caldron of the wizard's death boiling in my heated brain, I had no faith in the tales they told. I believed that Lorna was in the churchyard, while these rogues were lying to me. For with strength of blood like mine, and power of heart behind it, a broken bone must burn himself.

Mine went hard with fires of pain, being of such size and thickness, and I was ashamed of him for breaking by reason of

a pistol ball and the mere hug of a man. And it fetched me down in conceit of strength, so that I was careful afterwards.

All this was a lesson to me. All this made me very humble, illness being a thing, as yet, altogether unknown to me. Not that I cried small, or skulked, or feared the death which some foretold — shaking their heads about mortification and a green appearance. Only that I seemed quite fit to go to heaven and Lorna. For in my sick, distracted mind (stirred with many tossings), like the bead in a wisp of frog-spawn drifted by the current, hung the black and worthless burden of the life before me. A life without Lorna, a tadpole life — all stupid head and no body.

Many men may like such life — anchorites, fakirs, high priests, and so on, but to my mind it is not the native thing God meant for us. My dearest mother was a show with crying and with fretting. The Doones, as she thought, were born to destroy us. Scarce had she come to some liveliness (though sprinkled with tears every now and then) after her great bereavement, and ten years' time to dwell on it — when, lo, here was her husband's son, the pet child of her own good John, murdered like his father! Well, the ways of God were wonderful!

So they were, and so they are, and so they ever will be. Let us debate them as we will, our ways are His, and much the same, only second-hand from Him. And I expected something from Him, even in my worst of times, knowing that I had done my best.

This is not edifying talk — as the Puritans used to remind my father, when there was no more to drink — therefore let me only tell what became of Lorna. One day, I was sitting in my bedroom, for I could not get downstairs, and there was no one strong enough to carry me, even if I would have borne it.

Though it cost me sore trouble and weariness, I had put on all my Sunday clothes, out of respect for the doctor, who was coming to bleed me again (as he always did, twice a week), and it struck me, that he had seemed hurt in his mind, because I wore my worst clothes to be bled in — for lie in bed I would not, after six o'clock, and even that was great laziness.

I looked at my right hand, whose grasp had been like that of a blacksmith's vice, and it seemed to myself impossible that

this could be John Ridd's. The great frame of the hand was there, as well as the muscles, standing forth like the guttering of a candle, and the broad blue veins, going up the back, and crossing every finger. But as for color, even Lorna's could scarcely have been whiter; and as for strength, little Ensie Doone might have come and held it fast. I laughed, as I tried in vain to lift the basin set for bleeding me.

Then I thought of all the lovely things going on out-of-doors just now, concerning which the drowsy song of the bees came to me. These must be among the thyme, by the sound of their great content. Therefore the roses must be in blossom, and the woodbine, and clove-gilly-flower; the cherries on the wall must be turning red, and the first brood of thrushes come to watch them do it; wheat must be callow with a tufted quivering, and the early meadows swathed with hay.

Yet here was I, a helpless creature, quite unfit to stir among them, gifted with no sight, no scent of all the changes that move our love, and lead our hearts, from month to month, along the quiet path of life. And what was worse, I had no hope of caring ever for them more.

Presently a little knock sounded through my gloomy room, and supposing it to be the doctor, I tried to rise and make my bow. But to my surprise, it was little Ruth, who had never once come to visit me since I was placed under the doctor's hands. Ruth was dressed so gaily, with rosettes, and flowers, and what not, that I was sorry for her bad manners, and thought she was come to conquer me, now that Lorna was done with.

Ruth ran towards me with sparkling eyes, being rather short of sight, then suddenly she stopped, and I saw entire amazement in her face.

"Can you receive visitors, Cousin Ridd? — why, they never told me of this!" she cried; "I knew that you were weak, dear John, but not that you were dying. Whatever is that basin for?"

"I have no intention of dying, Ruth, and I like not to talk about it. But that basin, if you must know, is for the doctor's purpose."

"What, do you mean bleeding you? You poor weak cousin! Is it possible that he does that still?"

"Twice a week for the last six weeks, dear. Nothing else has kept me alive."

"Nothing else has killed you, nearly. There!" and she set her little boot across the basin, and crushed it. "Not another drop shall they have from you. Is Annie such a fool as that? And Lizzie, like a zany, at her books? And killing their brother, between them?"

I was surprised to see Ruth excited, her character being so calm and quiet. And I tried to soothe her with my feeble hand, as now she knelt before me.

"Dear cousin, the doctor must know best. Annie says so, every day. Else what has he been brought up for?"

"Brought up for slaying, and murdering. Twenty doctors killed King Charles, in spite of all the women. Will you leave it to me, John? I have a little will of my own, and I am not afraid of doctors. Will you leave it to me, dear John? I have saved your Lorna's life, and now I will save yours, which is a far, far easier business."

"You have saved my Lorna's life! What do you mean by talking so?"

"Only what I say, Cousin John, though perhaps I over-prize my work. But at any rate she says so."

"I do not understand," I said, falling back with bewilderment; "all women are such liars."

"Have you ever known me to tell a lie?" cried Ruth in great indignation — more feigned, I doubt, than real — "your mother may tell a story, now and then, when she feels it right, and so may both your sisters. But so you cannot do, John Ridd, and no more than you, can I do it."

If ever there was virtuous truth in the eyes of any woman, it was now in the eyes of Ruth Huckaback, and my brain began very slowly to move, the heart being almost torpid from perpetual loss of blood.

"I do not understand," was all I could say for a very long time.

"Will you understand, if I show you Lorna? I have feared to do it, for the sake of you both. But now Lorna is well enough, if you think that you are, Cousin John. Surely you will understand, when you see your wife."

Following her to the very utmost of my mind and heart, I felt that all she said was truth, and yet I could not make it out. And in her last few words, there was such a power of sadness, rising through the cover of gaiety, that I said to myself, half in a dream, "Ruth is very beautiful."

Before I had time to listen much for the approach of footsteps, Ruth came back, and behind her Lorna, coy as if of her bridegroom, and hanging back with her beauty. Ruth banged the door, and ran away, and Lorna stood before me.

But she did not stand for an instant, when she saw what I was like. At the risk of all thick bandages, and upsetting a dozen medicine bottles, and scattering leeches right and left, she managed to get into my arms, although they could not hold her. She laid her panting warm young breast on the place where they meant to bleed me, and she set my pale face up, and she would not look at me, having greater faith in kissing.

I felt my life come back, and glow; I felt my trust in God revive; I felt the joy of living and of loving dearer things than life. It is not a moment to describe; who feels can never tell of it. But the compassion of my sweetheart's tears, and the caressing of my bride's lips, and the throbbing of my wife's heart (now at last at home on mine), made me feel that the world was good, and not a thing to be weary of.

Little more have I to tell. The doctor was turned out at once, and slowly came back my former strength, with a darling wife, and good victuals. As for Lorna, she never tired of sitting and watching me eat and eat. And such is her heart, that she never tires of being with me here and there, among the beautiful places, and talking with her arm around me — so far at least as it can go, though half of mine may go round her — of the many fears and troubles, dangers and discouragements, and worst of all the bitter partings, which we used to undergo.

WILLIAM BLAKE

WILLIAM BLAKE. Born in London, November 28, 1757; died August 12, 1827. He achieved eminence as a painter and engraver. It was doubtless his artistic spirit which inspired his "Poetical Sketches" and "Gates of Paradise." His "Songs of Innocence" might have been written by an imaginative boy, straying over the village green, peeping into rose gardens, or looking out in wonder upon the sheep-feeding hills.

INTRODUCTION TO "SONGS OF INNOCENCE"

PIPING down the valleys wild,
  Piping songs of pleasant glee,
On a cloud I saw a child,
  And he laughing said to me:

"Pipe a song about a lamb:"
  So I piped with merry cheer.
"Piper, pipe that song again:"
  So I piped; he wept to hear.

"Drop thy pipe, thy happy pipe,
  Sing thy songs of happy cheer:"
So I sang the same again,
  While he wept with joy to hear.

"Piper, sit thee down and write,
  In a book that all may read" —
So he vanished from my sight;
  And I plucked a hollow reed,

And I made a rural pen,
  And I stained the water clear,
And I wrote my happy songs
  Every child may joy to hear.

THE LAMB

LITTLE lamb, who made thee?
Dost thou know who made thee,

Gave thee life and bid thee feed
By the stream and o'er the mead;
Gave thee clothing of delight,
Softest clothing, woolly, bright;
Gave thee such a tender voice,
Making all the vales rejoice;
  Little lamb, who made thee?
  Dost thou know who made thee?

Little lamb, I'll tell thee,
Little lamb, I'll tell thee.
He is called by thy name,
For he calls himself a lamb:
He is meek, and he is mild,
He became a little child.
I a child and thou a lamb,
We are called by his name.
  Little lamb, God bless thee,
  Little lamb, God bless thee.

THE TIGER

Tiger, tiger, burning bright
In the forests of the night,
What immortal hand or eye
Could frame thy fearful symmetry?

In what distant deeps or skies
Burnt the fire of thine eyes?
On what wings dare he aspire?
What the hand dare seize thy fire?

And what shoulder and what art
Could twist the sinews of thy heart?
And when thy heart began to beat,
What dread hand formed thy dread feet?

What the hammer? what the chain?
In what furnace was thy brain?
What the anvil? what dread grasp
Dare its deadly terrors clasp?

When the stars threw down their spears,
And watered heaven with their tears,
Did He smile his work to see?
Did He who made the lamb make thee?

Tiger, tiger, burning bright
In the forests of the night,
What immortal hand or eye
Dare frame thy fearful symmetry?

ON ANOTHER'S SORROW

Can I see another's woe,
And not be in sorrow too?
Can I see another's grief,
And not seek for kind relief?

Can I see a falling tear,
And not feel my sorrow's share?
Can a father see his child
Weep, nor be with sorrow filled?

Can a mother sit and hear
An infant groan, an infant fear?
No, no, never can it be,
Never, never can it be.

And can He who smiles on all,
Hear the wren with sorrows small,
Hear the small bird's grief and care,
Hear the woes that infants bear,

And not sit beside the nest,
Pouring pity in their breast;
And not sit the cradle near,
Weeping tear on infant's tear.

And not sit, both night and day,
Wiping all our tears away?
O, no, never can it be,
Never, never can it be.

He doth give his joy to all;
He becomes an infant small;
He becomes a man of woe;
He doth feel the sorrow too.

Think not thou canst sigh a sigh
And thy Maker is not by;
Think not thou canst weep a tear
And thy Maker is not near.

O, he gives to us his joy
That our grief he may destroy:
Till our grief is fled and gone
He doth sit by us and moan.

BOCCACCIO

Giovanni Boccaccio, one of the greatest of Italian novelists and poets. Born in Paris, 1313; died December 21, 1375. Author of "Filocopo," "Theseid," "Fiammetta in Love," "Love's Labyrinth," and the "Decameron."

Chaucer was an early student of Boccaccio, and was a debtor to him in not fewer than five of his "Canterbury Tales." Indeed, the very idea of grouping travelers' tales in a connected series was probably taken by Chaucer from the "Decameron," which consists of stories told by a party of young people who had escaped from Florence during the plague. The poet also excelled in lyrical verse, and his "Ameto," written partly in prose, and partly in exquisite pastoral poetry, is one of his most charming works.

(From the "Decameron")

THE STORY OF CONSTANTIA

The queen seeing that Pamphilus's novel was at an end, after praising it highly, she ordered Emilia to follow, who began thus: — "We are all of us justly pleased with such things as we see attended with rewards, according to our wishes; and be-

cause love is more often deserving of happiness than misery, I shall therefore obey the queen with a great deal more pleasure, by treating on the present subject, than I did the king, in discoursing of that of yesterday. You must know, then, ladies, that near to Sicily is a little island called Lipari, in which, not long since, lived a lady of a worthy family named Constantia, with whom was in love a young gentleman of the same island, called Martuccio Gomito, one of an excellent character, and very eminent in his way. She also had the same regard for him, so that she was never easy but when she saw him. He, therefore, desirous of marrying her, asked her father's consent, who replied, that as he was in poor circumstances, he would never give it. Martuccio, grieved to see himself rejected on account of his poverty, fitted out a little vessel, with some of his friends and relations, and made a resolution never to return to Lipari till he should be rich. Parting from thence, he cruised on the coast of Barbary, taking everything of less force than himself that came in his way. And fortune was favorable enough to him, could he have set bounds to his desires: but not being satisfied, he and his friends, with being very rich, and willing still to be more so, it happened that they were taken by some Saracen ships, after making a most obstinate defense, when, being plundered of all they had gotten, and the greatest part of them slain, after sinking the ship, he was carried prisoner to Tunis, where he suffered a long and miserable confinement. In the meantime, news was brought to Lipari, from divers hands, that they were all drowned; which was such an affliction to the lady, that she resolved not to survive it; and not having a heart to make away with herself by any violent means she chose to lay herself under a necessity of meeting with her death; accordingly she went privately one night to the haven, where she found by chance a small fisher's boat, at liberty from the other ships, and furnished with sails and oars. Getting into this, and having rowed a little way into the sea, she threw away her oars and rudder, and committed herself entirely to the mercy of the winds, supposing of necessity, that as the boat was empty, and nobody to steer it, either that it must overset, or else dash against some rock: and so break to pieces; and that, in either case, she could not escape if she would. Wrapping her head then in a mantle, she

laid herself down, weeping, at the bottom of the boat. But it happened differently from what she imagined, for it being a gentle north wind, and no sea, the boat rode it out all night, and till the following evening, when it was brought within a hundred miles of Tunis, to a strand near a town called Susa; whilst the poor lady thought nothing either of her being near the land, or upon the wide sea, having never looked up from the time of her laying herself down, nor meaning ever to do so. Now it happened, just as the boat struck against the shore, that a poor woman was taking away some nets which had been drying in the sun, who perceiving the boat coming full sail against the shore, and supposing the people to be all asleep in it, stepped into it, and finding only this lady, she called several times to her before she could make her hear, she being fast asleep, and seeing by her dress that she was a Christian, she inquired of her in Latin, how it happened that she had arrived there in the boat all alone. The lady hearing her talk in Latin, was apprehensive that a different wind had driven her back to Lipari; and getting up, and looking all around her, without knowing anything of the country, she then inquired of the good woman where she was; who replied, 'Daughter, you are near to Susa, in Barbary'; which the lady hearing, was in great concern that she had not met with the death she had coveted; fearing also, with regard to her modesty, and not knowing what to do, she sat down, and began to weep. The good woman, seeing this, had pity on her, and after much persuasion brought her to her little hut, where she told her at length in what manner she had come thither. The good woman then finding that she was fasting, set her coarse bread, with some fish dressed, and water before her, and prevailed upon her to eat a little. Constantia now inquired of the good woman who she was, that she talked Latin so well. Who told her, that she was of Trapani, that her name was Carapresa, and that she was servant to some Christian fishermen. The lady hearing that name, full of grief as she was, began to conceive some hope from it, yet could she give no account why, only that she thought she had heard the name before. Her desire to die was now much abated; and without telling her who she was, or from whence she came, she begged of her to have pity on her youth, and give her such counsel as might

enable her to avoid any injury that should be offered to her. The good woman left her in her hut, till she had taken care of her nets, when she covered her with her mantle, and conducted her to Susa, saying to her, 'Constantia, I will bring you to the house of an old Saracen lady whom I work for sometimes; she is very charitable, and I dare say on my recommendation, will receive you, as though you were her own child; you must study then to oblige her as much as possible, till it shall please Heaven to send you better fortune.' Accordingly she did as she had promised. The old lady, upon hearing the poor woman's account of Constantia, looked earnestly at her, and began to weep; she afterwards led her into the house, where she and some other women lived together, without any man amongst them, employing themselves in embroideries and other kinds of needlework. In a few days she had learned to work in the same way, and behaved herself in such a manner that they were extremely delighted with her company; and at length she made herself mistress of their language. In this manner she continued at Susa, being given over at home for lost. In the meantime it happened that one called Mariabdela, being in possession of the kingdom of Tunis, a young lord of great birth and power in the kingdom of Grenada, laid claim also to it, and assembled a powerful army to drive him out of the country. This coming to the ears of Martuccio Gomito, who was still in prison, and well acquainted with the Barbarian language; understanding also that the king made great preparations for his defense, he said to one of his keepers, 'Could I but speak to his majesty, my heart forebodes that I could give him such counsel as should assure him of victory.' The person reported this to his master, who immediately informed the king; he then sent for him, and demanded what counsel it was that he had to give him? He replied, 'My lord, if I am sufficiently acquainted, since I have been in this country, with your manner of fighting, it should seem to me as if you depended principally upon your archers: now if I can contrive a way whereby your enemies should want arrows, at the time that you had plenty of them, I suppose you will think then the battle would be yours.' 'Without doubt,' replied the king. 'If you can do that,I shall make no question of being conqueror.' Martuccio then added, 'My

lord, it may easily be done, if you please, and I will shew you which way. You must have much finer cords made for your archers' bows than are commonly used; you must also have the notches of your arrows made to suit these small strings; but this must be done so privately that the enemy hear nothing of it, because they would then provide accordingly. Now the reason is this. after your enemies shall have discharged all their arrows, and likewise after your own bow-men shall have made an end of theirs, you know that they then gather up, and shoot back your own darts upon you, at the same time that your archers are obliged to make use of theirs: but your arrows will be useless to them, because those small notches will not suit their great strings; on the contrary, the slender cords of your archers will very well receive the large notches of their arrows; and thus your people will have plenty of darts, when they shall be entirely unprovided.' The king, who was a most wise lord, was pleased with the advice, and followed it, by which means he got the victory. Martuccio was consequently in high favor, and soon attained to great power and wealth. These things were soon noised over the country; till at length Constantia heard that her lover, whom she had thought to be dead, was yet alive. The flame of her love, which had been so long extinct, now broke out afresh, and with greater vigor, and with it revived her hopes; insomuch that she related all that had happened to her to the good lady, acquainting her that she desired to go to Tunis, there to satisfy her eyes with beholding what fame had long rung into her ears; the lady commended her design, and, as she had been hitherto a sort of a mother to her, embarked with her; when arriving there, they were entertained together at one of her relations' houses. Here they sent Carapresa, whom they had carried with them, to learn what she could about him, who reported that he was alive, and in great repute. The lady then resolving that she would be the person to acquaint him with his Constantia being there, went one day to his house, and said to him, 'Sir, one of your servants from Lipari is now a captive in my house, and has a desire to speak to you in private; for which purpose that nobody might be intrusted with the secret, he desired that I would go myself to tell you.' Martuccio gave her thanks, and followed her thither. As soon as the young lady saw him, she was per-

fectly overcome with joy, and, being unable to refrain, threw her arms about his neck; whilst calling to mind her long sufferings and present transports, she burst out into a flood of tears. Martuccio stood some time in amaze, till at last he said, with a sigh, 'O, my Constantia, are you alive? It is some time since I heard you were lost; nor have there been any tidings of you since.' And, having said this, he embraced her with a great deal of tenderness and affection. She then related to him all that had befallen her, as well as the respect with which she had been honored by the good lady; when, after much discourse together, he went straight to the king, and made him acquainted with the whole story, adding, that, with his consent, he intended to espouse her according to the manner of our laws. The king was greatly surprised at the narration, and, sending for her, received the same account from her own mouth. He then said, 'Lady, you have well earned your husband'; then ordering many rich presents to be brought, he gave part to her and part to him, and desired them to do what was most agreeable to themselves. Martuccio was very thankful to the lady who had entertained Constantia, and made her a suitable acknowledgment; and taking their leave of her, not without many tears, they embarked (having Carapresa along with them) for Lipari, where they were received with inexpressible joy; and the nuptials being celebrated with the greatest magnificence, they lived long together in the utmost tranquillity and comfort, enjoying the fruits of their mutual loves."

THE STORY OF FEDERIGO AND THE FALCON

The queen now observing that only herself and Dioneus were left to speak, said pleasantly to this effect: —

"As it is now come to my turn, I shall give you a novel something like the preceding one, that you may not only know what influence the power of your charms has over a generous heart, but that you may learn likewise to bestow your favors of your own accord, and where you think most proper, without suffering Fortune to be your directress, who disposes blindly, and without the least judgment whatsoever.

"You must understand, then, that Coppo di Borghese (who

was a person of great respect and authority among us, and whose amiable qualities, joined to his noble birth, had rendered him worthy of immortal fame) in the decline of life used to divert himself among his neighbors and acquaintances, by relating things which had happened in his days, and which he knew how to do with more exactness and elegance of expression than any other person: he, I say, amongst other pleasant stories, used to tell us, that at Florence dwelt a young gentleman named Federigo, son of Filippo Alberighi, who, in feats of arms and gentility, surpassed all the youth in Tuscany: this gentleman was in love with a lady called Madam Giovanna, one of the most agreeable women in Florence, and to gain her affection, used to be continually making tilts, balls, and such diversions; lavishing away his money in rich presents, and everything that was extravagant. But she, as just and reputable as she was fair, made no account either of what he did for her sake, or of himself. Living in this manner, his wealth soon began to waste, till at last he had nothing left but a very small farm, the income of which was a most slender maintenance, and a single hawk, one of the best in the world. Yet loving still more than ever, and finding he could subsist no longer in the city, in the manner he would choose to live, he retired to his farm, where he went out a-fowling, as often as the weather would permit, and bore his distress patiently, and without ever making his necessity known to anybody. Now, one day it happened, that, as he was reduced to the last extremity, the husband to this lady chanced to fall sick, who, being very rich, left all his substance to an only son, who was almost grown up, and if he should die without issue, he then ordered that it should revert to his lady, whom he was extremely fond of; and when he had disposed thus of his fortune, he died. She now, being left a widow, retired, as our ladies usually do during the summer season, to a house of hers in the country, near to that of Federigo: whence it happened that her son soon became acquainted with him, and they used to divert themselves together with dogs and hawks; when he, having often seen Federigo's hawk fly, and being strangely taken with it, was desirous of having it, though the other valued it to that degree, that he knew not how to ask for it. This being so, the young spark soon fell sick, which gave his mother great concern, as he

was her only child: and she ceased not to attend on and comfort him; often requesting, if there was any particular thing which he fancied, to let her know it, and promising to procure it for him if it were possible. The young gentleman, after many offers of this kind, at last said, 'Madam, if you could contrive for me to have Federigo's hawk, I should soon be well.' She was in some suspense at this, and began to consider how best to act. She knew that Federigo had long entertained a liking for her, without the least encouragement on her part; therefore she said to herself, 'How can I send or go to ask for this hawk, which I hear is the very best of the kind, and what alone maintains him in the world? Or how can I offer to take away from a gentleman all the pleasure that he has in life?' Being in this perplexity, though she was very sure of having it for a word, she stood without making any reply; till at last the love of her son so far prevailed, that she resolved at all events to make him easy, and not send, but go herself, to bring it. She then replied, 'Son, set your heart at rest, and think only of your recovery; for I promise you that I will go to-morrow for it the first thing I do.' This afforded him such joy, that he immediately showed signs of amendment. The next morning she went, by way of a walk, with another lady in company, to his little cottage to inquire for him. At that time, as it was too early to go out upon his diversion, he was at work in his garden. Hearing, therefore, that his mistress inquired for him at the door, he ran thither, surprised and full of joy; whilst she, with a great deal of complaisance, went to meet him; and after the usual compliments, she said, 'Good morning to you, Sir; I am come to make you some amends for what you have formerly done on my account; what I mean is, that I have brought a companion to take a neighborly dinner with you to-day.' He replied, with a great deal of humility, 'Madam, I do not remember ever to have received any harm by your means, but rather so much good, that if I was worth anything at any time, it was due to your singular merit, and the love I had for you: and most assuredly this courteous visit is more welcome to me than if I had all that I have wasted, returned to me to spend over again; but you are come to a very poor host.' With these words he showed her into his house, seeming much out of countenance, and from thence they

went into the garden, when, having no company for her, he said, 'Madam, as I have nobody else, please to admit this honest woman, a laborer's wife, to be with you, whilst I set forth the table.' He, although his poverty was extreme, was never so sensible of his having been extravagant as now; but finding nothing to entertain the lady with, for whose sake he had treated thousands, he was in the utmost perplexity, cursing his evil fortune, and running up and down like one out of his wits; at length, having neither money nor anything he could pawn, and being willing to give her something, at the same time that he would not make his case known, even so much as to his own laborer, he espied his hawk upon the perch, which he seized, and finding it very fat, judged it might make a dish not unworthy of such a lady. Without farther thought, then, he pulled his head off, and gave him to a girl to truss and roast carefully, whilst he laid the cloth, having a small quantity of linen yet left; and then he returned, with a smile on his countenance, into the garden to her, telling her that what little dinner he was able to provide was now ready. She and her friend, therefore, entered and sat down with him, he serving them all the time with great respect, when they ate the hawk. After dinner was over, and they had sat chattering a little together, she thought it a fit time to tell her errand, and she spoke to him courteously in this manner: —

"'Sir, if you call to mind your past life, and my resolution, which perhaps you may call cruelty, I doubt not but you will wonder at my presumption, when you know what I am come for: but if you had children of your own, to know how strong our natural affection is towards them, I am very sure you would excuse me. Now, my having a son forces me, against my own inclinations, and all reason whatsoever, to request a thing of you, which I know you value extremely, as you have no other comfort or diversion left in your small circumstances; I mean your hawk, which he has taken such a fancy to, that unless I bring him back with me, I very much fear that he will die of his disorder. Therefore I entreat you, not for any regard you have for me (for in that respect you are no way obliged to me), but for that generosity with which you have always distinguished yourself, that you would please to let me have him, by which means you will save

my child's life, and lay him under perpetual obligations.' Federigo, hearing the lady's request, and knowing it was out of his power to serve her, began to weep before he was able to make a word of reply. This she first thought was his great concern to part with his favorite bird, and that he was going to give her a flat denial; but after she had waited a little for his answer, he said, 'Madam, ever since I have fixed my affections upon you, fortune has still been contrary to me in many things; but all the rest is nothing to what has now come to pass. You are here to visit me in this my poor mansion, and whither in my prosperity you would never deign to come; you also entreat a small present from me, which it is no way in my power to give, as I am going briefly to tell you. As soon as I was acquainted with the great favor you designed me, I thought it proper, considering your superior merit and excellency, to treat you, according to my ability, with something more nice and valuable than is usually given to other persons, when, calling to mind my hawk, which you now request, and his goodness, I judged him a fit repast for you, and you have had him roasted. Nor could I have thought him better bestowed, had you not now desired him in a different manner, which is such a grief to me, that I shall never be at peace as long as I live:' and upon saying this, he produced his feathers, feet, and talons. She began now to blame him for killing such a bird to entertain any woman with; secretly praising the greatness of his soul, which poverty had no power to abase. Thus, having no farther hopes of obtaining the hawk, she thanked him for the respect and good-will he had shown towards her, and returned full of concern to her son; who, either out of grief for the disappointment, or through the violence of his disorder, died in a few days. She continued sorrowful for some time; but, being left rich, and young, her brothers were very pressing with her to marry again, which, though against her inclinations, yet finding them still importunate, and remembering Federigo's great worth, and the late instance of his generosity, in killing such a bird for her entertainment, she said, 'I should rather choose to continue as I am; but since it is your desire that I take a husband, I will have only Federigo de gli Alberighi.' They smiled contemptuously at this, and said, 'You simple woman! what are you talking of?

He is not worth one farthing in the world.' She replied, 'I believe it, brothers, to be as you say; but know, *that I would sooner have a man that stands in need of riches, than riches without a man.*' They hearing her resolution, and well knowing his generous temper, gave her to him with all her wealth; and he, seeing himself possessed of a lady whom he had so dearly loved, and such a vast fortune, lived in all true happiness with her, and was a better manager of his affairs for the time to come."

GEORGE HENRY BOKER

George Henry Boker, an American poet and playwright. Born in Philadelphia, October 6, 1825; died there, January 2, 1890. United States Minister to Turkey and to Russia. Author of "Anne Boleyn," "Francesca da Rimini," "The Betrothed," and "All the World's a Mask." Also "Poems of the War," "Königsmark and Other Poems," "The Book of the Dead," and "Sonnets."

DIRGE FOR A SOLDIER

Close his eyes; his work is done!
What to him is friend or foeman,
Rise of moon or set of sun,
Hand of man or kiss of woman?
Lay him low, lay him low,
In the clover or the snow!
What cares he? he cannot know;
Lay him low!

Fold him in his country's stars,
Roll the drum and fire the volley!
What to him are all our wars? —
What but death bemocking folly?
Lay him low, lay him low,
In the clover or the snow!

Leave him to God's watching eye;
Trust him to the hand that made him.
Mortal love weeps idly by;
God alone has power to aid him.
Lay him low, lay him low,
In the clover or the snow!
What cares he? he cannot know;
Lay him low!

HORATIUS BONAR

Horatius Bonar. Born in Edinburgh, Scotland, December 19, 1808; died July 31, 1889. Author of twenty volumes. He is best known by his "Hymns of Faith and Hope." A hundred of his hymns are in common use in Great Britain and the United States.

THE MASTER'S TOUCH

In the still air the music lies unheard;
In the rough marble beauty lies unseen;
To make the music and the beauty needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with Thy skilful hand,
Let not the music that is in us die;
Great Sculptor, hew and polish us; nor let,
Hidden and lost, Thy form within us lie.

Spare not the stroke; do with us as Thou wilt;
Let there be naught unfinished, broken, marred;
Complete Thy purpose, that we may become
Thy perfect image, O our God and Lord.

THE VOICE FROM GALILEE

I HEARD the voice of Jesus say,
"Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My Breast:"
I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting-place,
And He has made me glad.

I heard the voice of Jesus say,
"Behold, I freely give
The living water, thirsty one,
Stoop down, and drink, and live:"
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

I heard the voice of Jesus say,
"I am this dark world's Light;
Look unto Me, thy morn shall rise,
And all thy day be bright:"
I looked to Jesus, and I found
In Him my Star, my Sun;
And in that Light of life I'll walk
Till traveling days are done.

GEORGE BORROW

George Henry Borrow. ' Born at East Dereham, Norfolk, England, February, 1803; died at Oulton, Suffolk, July 30, 1881. Author of "Romano Lavo-Lil, or Word-Book of the Romany," "The Bible in Spain," "Lavengro," "The Romany Rye," and "Wild Wales." He was a remarkable linguist; in his youth associated much with gipsies; and traveled extensively through Europe as an agent of the Bible Society.

Instead of spoiling him for a most entertaining and popular writer, his great learning enhanced the interest as well as the value of his delightful work.

(From "Lavengro")

Highly Poetical — Volundr — Grecian Mythology — Making a Petul — Tongues of Flame — Hammering — Spite of Dukkerin — Heaviness.

It has always struck me that there is something highly poetical about a forge. I am not singular in this opinion: various individuals have assured me that they can never pass by one, even in the midst of a crowded town, without experiencing sensations which they can scarcely define, but which are highly pleasurable. I have a decided *penchant* for forges, especially rural ones, placed in some quaint quiet spot — a dingle, for example, which is a poetical place, or at a meeting of four roads, which is still more so; for how many a superstition — and superstition is the soul of poetry — is connected with these cross-roads! I love to light upon such a one, especially after nightfall, as everything about a forge tells to most advantage at night; the hammer sounds more solemnly in the stillness; the glowing particles scattered by the strokes sparkle with more effect in the darkness, whilst the sooty visage of the sastramescro, half in shadow, and half illumined by the red and partial blaze of the forge, looks more mysterious and strange. On such occasions I draw in my horse's rein, and, seated in the saddle, endeavor to associate with the picture before me — in itself a picture of romance — whatever of the wild and wonderful I have read of in books, or have seen with my own eyes, in connection with forges.

I believe the life of any blacksmith, especially a rural one, would afford materials for a highly poetical history. I do not speak unadvisedly, having the honor to be free of the forge, and therefore fully competent to give an opinion as to what

might be made out of the forge by some dexterous hand. Certainly, the strangest and most entertaining life ever written is that of a blacksmith of the olden north, a certain Volundr, or Velint, who lived in woods and thickets, made keen swords, so keen, indeed, that if placed in a running stream, they would fairly divide an object, however slight, which was borne against them by the water, and who eventually married a king's daughter, by whom he had a son, who was as bold a knight as his father was a cunning blacksmith. I never see a forge at night, when seated on the back of my horse at the bottom of a dark lane, but I somehow or other associate it with the exploits of this extraordinary fellow, with many other extraordinary things, amongst which, as I have hinted before, are particular passages of my own life, one or two of which I shall perhaps relate to the reader.

I never associate Vulcan and his Cyclops with the idea of a forge. These gentry would be the very last people in the world to flit across my mind whilst gazing at the forge from the bottom of the dark lane. The truth is, they are highly unpoetical fellows, as well they may be, connected as they are with the Grecian mythology. At the very mention of their names the forge burns dull and dim, as if snowballs had been suddenly flung into it; the only remedy is to ply the bellows, an operation which I now hasten to perform.

I am in the dingle making a horseshoe. Having no other horses on whose hoofs I could exercise my art, I made my first essay on those of my own horse, if that could be called a horse which horse was none, being only a pony. Perhaps if I had sought all England, I should scarcely have found an animal more in need of the kind offices of the smith. On three of his feet there were no shoes at all, and on the fourth only a remnant of one, on which account his hoofs were sadly broken and lacerated by his late journeys over the hard and flinty roads. "You belonged to a tinker before," said I, addressing the animal, "but now you belong to a smith. It is said that the household of the shoemaker invariably go worse shod than that of any other craft. That may be the case of those who make shoes of leather, but it shan't be said of the household of him who makes shoes of iron; at any rate, it shan't be said of mine. I tell you what,

my gry, whilst you continue with me, you shall both be better shod, and better fed, than you were with your last master."

I am in the dingle making a petul; and I must here observe, that whilst I am making a horseshoe, the reader need not be surprised if I speak occasionally in the language of the lord of the horseshoe — Mr. Petulengro. I have for some time past been plying the peshota, or bellows, endeavoring to raise up the yag, or fire, in my primitive forge. The angar, or coals, are now burning fiercely, casting forth sparks and long vagescoe chipes, or tongues of flame; a small bar of sastra, or iron, is lying in the fire, to the length of ten or twelve inches, and so far it is hot, very hot, exceedingly hot, brother. And now you see me prala, snatch the bar of iron, and place the heated end of it upon the covantza, or anvil, and forthwith I commence cooring the sastra as hard as if I had been just engaged by a master at the rate of dui caulor, or two shillings a day, brother; and when I have beaten the iron till it is nearly cool, and my arm tired, I place it again in the angar, and begin again to rouse the fire with the pudamengro, which signifies the blowing thing, and is another and more common word for bellows, and whilst thus employed I sing a gipsy song, the sound of which is wonderfully in unison with the hoarse moaning of the pudamengro, and ere the song is finished, the iron is again hot and malleable. Behold, I place it once more on the covantza, and recommence hammering; and now I am somewhat at fault; I am in want of assistance; I want you, brother, or some one else, to take the bar out of my hand and support it upon the covantza, whilst I, applying a chinomescro, or kind of chisel, to the heated iron, cut off with a lusty stroke or two of the shukaro baro, or big hammer, as much as is required for the petul. But having no one to help me, I go on hammering till I have fairly knocked off as much as I want, and then I place the piece in the fire, and again apply the bellows, and take up the song where I left it off; and when I have finished the song, I take out the iron, but this time with my plaistra, or pincers, and then I recommence hammering, turning the iron round and round with my pincers: and now I bend the iron, and lo, and behold, it has assumed something of the outline of a petul.

I am not going to enter into farther details with respect to the

process — it was rather a wearisome one. I had to contend with various disadvantages; my forge was a rude one, my tools might have been better; I was in want of one or two highly necessary implements, but, above all, manual dexterity. Though free of the forge, I had not practised the albeytarian art for very many years, never since — but stay, it is not my intention to tell the reader, at least in this place, how and when I became a blacksmith. There was one thing, however, which stood me in good stead in my labor, the same thing which through life has ever been of incalculable utility to me, and has not unfrequently supplied the place of friends, money, and many other things of almost equal importance — iron perseverance, without which all the advantages of time and circumstance are of very little avail in any undertaking. I was determined to make a horseshoe, and a good one, in spite of every obstacle — ay, in spite of dukkerin. At the end of four days, during which I had fashioned and re-fashioned the thing at least fifty times, I had made a petul such as no master of the craft need have been ashamed of; with the second shoe I had less difficulty, and, by the time I had made the fourth, I would have scorned to take off my hat to the best smith in Cheshire.

But I had not yet shod my little gry; this I proceeded now to do. After having first well pared the hoofs with my churi, I applied each petul hot, glowing hot to the pindro. Oh, how the hoofs hissed; and, oh, the pleasant pungent odor which diffused itself through the dingle, an odor good for an ailing spirit.

I shod the little horse bravely — merely pricked him once, slightly, with a cafi, for doing which, I remember, he kicked me down; I was not disconcerted, however, but, getting up, promised to be more cautious in future; and having finished the operation, I filed the hoof well with the rin baro; then dismissed him to graze amongst the trees, and, putting my smaller tools into the muchtar, I sat down on my stone, and, supporting my arm upon my knee, leaned my head upon my hand. Heaviness had come over me.

Several Causes — Frogs and Eftes — Gloom and Twilight — What should I Do? — "Our Father" — Fellow-men — What a Mercy! — Almost Calm — Fresh Store — History of Saul — Pitch Dark.

Heaviness had suddenly come over me, heaviness of heart, and of body also. I had accomplished the task which I had imposed upon myself, and now that nothing more remained to do, my energies suddenly deserted me, and I felt without strength, and without hope. Several causes, perhaps, coöperated to bring about the state in which I then felt myself. It is not improbable that my energies had been overstrained during the work, the progress of which I have attempted to describe; and every one is aware that the results of overstrained energies are feebleness and lassitude — want of nourishment might likewise have something to do with it. During my sojourn in the dingle, my food had been of the simplest and most unsatisfying description, by no means calculated to support the exertions which the labor I had been engaged upon required; it had consisted of coarse oaten cakes, and hard cheese, and for beverage I had been indebted to a neighboring pit, in which, in the heat of the day, I frequently saw, not golden or silver fish, but frogs and eftes swimming about. I am, however, inclined to believe that Mrs. Herne's cake had quite as much to do with the matter as insufficient nourishment. I had never entirely recovered from the effects of its poison, but had occasionally, especially at night, been visited by a grinding pain in the stomach, and my whole body had been suffused with cold sweat; and indeed these memorials of the drow have never entirely disappeared — even at the present time they display themselves in my system, especially after much fatigue of body, and excitement of mind. So there I sat in the dingle upon my stone, nerveless and hopeless, by whatever cause or causes that state had been produced — there I sat with my head leaning upon my hand, and so I continued a long, long time. At last I lifted my head from my hand, and began to cast anxious, unquiet looks about the dingle — the entire hollow was now enveloped in deep shade — I cast my eyes up; there was a golden gleam on the tops of the trees which grew towards the upper parts of the dingle; but lower down, all was gloom and

twilight—yet, when I first sat down on my stone, the sun was right above the dingle, illuminating all its depths by the rays which it cast perpendicularly down — so I must have sat a long, long time upon my stone. And now, once more, I rested my head upon my hand, but almost instantly lifted it again in a kind of fear, and began looking at the objects before me, the forge, the tools, the branches of the trees, endeavoring to follow their rows, till they were lost in the darkness of the dingle; and now I found my right hand grasping convulsively the three forefingers of the left, first collectively, and then successively, wringing them till the joints cracked; then I became quiet, but not for long.

Suddenly I started up, and could scarcely repress the shriek which was rising to my lips. Was it possible? Yes, all too certain; the evil one was upon me; the inscrutable horror which I had felt in my boyhood had once more taken possession of me. I had thought that it had forsaken me; that it would never visit me again; that I had outgrown it; that I might almost bid defiance to it; and I had even begun to think of it without horror, as we are in the habit of doing of horrors of which we conceive we run no danger; and, lo! when least thought of, it had seized me again. Every moment I felt it gathering force, and making me more wholly its own. What should I do? — resist, of course; and I did resist. I grasped, I tore, and strove to fling it from me; but of what avail were my efforts? I could only have got rid of it by getting rid of myself: it was a part of myself, or rather it was all myself. I rushed amongst the trees, and struck at them with my bare fists, and dashed my head against them, but I felt no pain. How could I feel pain with that horror upon me! and then I flung myself on the ground, gnawed the earth, and swallowed it; and then I looked round; it was almost total darkness in the dingle, and the darkness added to my horror. I could no longer stay there; up I rose from the ground, and attempted to escape; at the bottom of the winding path which led up the acclivity I fell over something which was lying on the ground; the something moved, and gave a kind of whine. It was my little horse, which had made that place its lair; my little horse; my only companion and friend, in that now awful solitude. I reached

the mouth of the dingle; the sun was just sinking in the far west, behind me; the fields were flooded with his last gleams. How beautiful everything looked in the last gleams of the sun! I felt relieved for a moment; I was no longer in the horrid dingle; in another minute the sun was gone, and a big cloud occupied the place where he had been; in a little time it was almost as dark as it had previously been in the open part of the dingle. My horror increased; what was I to do? — it was of no use fighting against the horror; that I saw; the more I fought against it, the stronger it became. What should I do: say my prayers? Ah! why not? So I knelt down under the hedge, and said, "Our Father"; but that was of no use; and now I could no longer repress cries; the horror was too great to be borne. What should I do: run to the nearest town or village, and request the assistance of my fellow-men? No! that I was ashamed to do; notwithstanding the horror was upon me, I was ashamed to do that. I knew they would consider me a maniac, if I went screaming amongst them; and I did not wish to be considered a maniac. Moreover, I knew that I was not a maniac, for I possessed all my reasoning powers, only the horror was upon me — the screaming horror! But how were indifferent people to distinguish between madness and this screaming horror? So I thought and reasoned; and at last I determined not to go amongst my fellow-men, whatever the result might be. I went to the mouth of the dingle, and there, placing myself on my knees, I again said the Lord's Prayer; but it was of no use; praying seemed to have no effect over the horror; the unutterable fear appeared rather to increase than diminish; and I again uttered wild cries, so loud that I was apprehensive they would be heard by some chance passenger on the neighboring road; I, therefore, went deeper into the dingle; I sat down with my back against a thorn bush; the thorns entered my flesh; and when I felt them, I pressed harder against the bush; I thought the pain of the flesh might in some degree counteract the mental agony; presently I felt them no longer; the power of the mental horror was so great that it was impossible, with that upon me, to feel any pain from the thorns. I continued in this posture a long time, undergoing what I cannot describe, and would not attempt if I were able. Several times I was on the point of

starting up and rushing anywhere; but I restrained myself, for I knew I could not escape from myself, so why should I not remain in the dingle? so I thought and said to myself, for my reasoning powers were still uninjured. At last it appeared to me that the horror was not so strong, not quite so strong upon me. Was it possible that it was relaxing its grasp, releasing its prey? O what a mercy! but it could not be — and yet I looked up to heaven, and clasped my hands, and said "Our Father." I said no more; I was too agitated; and now I was almost sure that the horror had done its worst.

After a little time I arose, and staggered down yet farther into the dingle. I again found my little horse on the same spot as before; I put my hand to his mouth; he licked my hand. I flung myself down by him and put my arms round his neck, the creature whinnied, and appeared to sympathize with me; what a comfort to have any one, even a dumb brute, to sympathize with me at such a moment! I clung to my little horse, as if for safety and protection. I laid my head on his neck, and felt almost calm; presently the fear returned, but not so wild as before; it subsided, came again, again subsided; then drowsiness came over me, and at last I fell asleep, my head supported on the neck of the little horse. I awoke; it was dark, dark night — not a star was to be seen — but I felt no fear, the horror had left me. I arose from the side of the little horse, and went into my tent, lay down, and again went to sleep.

I awoke in the morning weak and sore, and shuddering at the remembrance of what I had gone through on the preceding day; the sun was shining brightly, but it had not yet risen high enough to show its head above the trees which fenced the eastern side of the dingle, on which account the dingle was wet and dank, from the dews of the night. I kindled my fire, and, after sitting by it for some time to warm my frame, I took some of the coarse food which I have already mentioned; notwithstanding my late struggle, and the coarseness of the fare, I ate with appetite. My provisions had by this time been very much diminished, and I saw that it would be speedily necessary, in the event of my continuing to reside in the dingle, to lay in a fresh store. After my meal I went to the pit, and filled a can with water, which I brought to the dingle, and then again sat down on my

stone. I considered what I should next do; it was necessary to do something, or my life in this solitude would be insupportable. What should I do? rouse up my forge and fashion a horseshoe; but I wanted nerve and heart for such an employment; moreover, I had no motive for fatiguing myself in this manner; my own horse was shod, no other was at hand, and it is hard to work for the sake of working. What should I do? read? Yes, but I had no other book than the Bible which the Welsh Methodist had given me; well, why not read the Bible? I was once fond of reading the Bible; ay, but those days were long gone by. However, I did not see what else I could do on the present occasion — so I determined to read the Bible — it was in Welsh; at any rate it might amuse me, so I took the Bible out of the sack, in which it was lying in the cart, and began to read at the place where I chanced to open it. I opened it at that part where the history of Saul commences. At first I read with indifference, but after some time my attention was riveted, and no wonder; I had come to the visitations of Saul, those dark moments of his, when he did and said such unaccountable things; it almost appeared to me that I was reading of myself; I, too, had my visitations, dark as ever his were. O, how I sympathized with Saul, the tall dark man! I had read his life before, but it had made no impression on me; it had never occurred to me that I was like him, but I now sympathized with Saul, for my own dark hour was but recently passed, and, perhaps, would soon return again; the dark hour came frequently on Saul.

Time wore away; I finished the book of Saul, and, closing the volume, returned it to its place. I then returned to my seat on the stone, and thought of what I had read, and what I had lately undergone. All at once I thought I felt well-known sensations, a cramping of the breast, and a tingling of the soles of the feet — they were what I had felt on the preceding day; they were the forerunners of the fear. I sat motionless on my stone, the sensations passed away, and the fear came not. Darkness was now coming again over the earth; the dingle was again in deep shade; I roused the fire with the breath of the bellows, and sat looking at the cheerful glow; it was cheering and comforting. My little horse came now and lay down on the ground beside the forge; I was not quite deserted. I again ate

some of the coarse food, and drank plentifully of the water which I had fetched in the morning. I then put fresh fuel on the fire, and sat for a long time looking on the blaze; I then went into my tent.

I awoke, on my own calculation, about midnight — it was pitch dark, and there was much fear upon me.

Free and Independent — I Don't See Why — Oats — A Noise — Unwelcome Visitors — What's the Matter? — Good Day to Ye — The Tall Girl — Dovrefeld — Blow on the Face — Civil Enough — What's This? — Vulgar Woman — Hands Off — Gasping for Breath — Long Melford — A Pretty Manœuver — A Long Draught — Signs of Animation — It Won't Do — No Malice — Bad People.

Two mornings after the period to which I have brought the reader in the preceding chapter, I sat by my fire at the bottom of the dingle; I had just breakfasted, and had finished the last morsel of food which I had brought with me to that solitude.

"What shall I now do?" said I, to myself; "shall I continue here, or decamp — this is a sad lonely spot — perhaps I had better quit it; but whither should I go? the wide world is before me, but what can I do therein? I have been in the world already without much success. No, I had better remain here; the place is lonely, it is true, but here I am free and independent, and can do what I please; but I can't remain here without food. Well, I will find my way to the nearest town, lay in a fresh supply of provision, and come back, turning my back upon the world, which has turned its back upon me. I don't see why I should not write a little sometimes; I have pens and an inkhorn, and for a writing-desk I can place the Bible on my knee. I shouldn't wonder if I could write a capital satire on the world on the back of that Bible; but first of all I must think of supplying myself with food."

I rose up from the stone on which I was seated, determining to go to the nearest town, with my little horse and cart, and procure what I wanted — the nearest town, according to my best calculation, lay about five miles distant; I had no doubt, however, that by using ordinary diligence, I should be back before evening. In order to go lighter, I determined to leave my tent

standing as it was, and all the things which I had purchased of the tinker, just as they were. "I need not be apprehensive on their account," said I, to myself; "nobody will come here to meddle with them — the great recommendation of this place is its perfect solitude — I dare say that I could live here six months without seeing a single human visage. I will now harness my little gry and be off to the town."

At a whistle which I gave, the little gry, which was feeding on the bank near the uppermost part of the dingle, came running to me, for by this time he had become so accustomed to me, that he would obey my call for all the world as if he had been one of the canine species. "Now," said I to him, "we are going to the town to buy bread for myself, and oats for you — I am in a hurry to be back; therefore, I pray you to do your best, and to draw me and the cart to the town with all possible speed, and to bring us back; if you do your best, I promise you oats on your return. You know the meaning of oats, Ambrol?"

Ambrol whinnied as if to let me know that he understood me perfectly well, as indeed he well might, as I had never once fed him during the time he had been in my possession without saying the word in question to him. Now, Ambrol, in the Gipsy tongue, signifieth a pear.

So I caparisoned Ambrol, and then, going to the cart, I removed two or three things from out it into the tent; I then lifted up the shafts, and was just going to call to the pony to come and be fastened to them, when I thought I heard a noise.

I stood stock-still, supporting the shafts of the little cart in my hand, and bending the right side of my face slightly towards the ground; but I could hear nothing; the noise which I thought I had heard was not one of those sounds which I was accustomed to hear in that solitude, the note of a bird, or the rustling of a bough; it was — there I heard it again, a sound very much resembling the grating of a wheel amongst gravel. Could it proceed from the road? Oh no, the road was too far distant for me to hear the noise of anything moving along it. Again I listened, and now I distinctly heard the sound of wheels, which seemed to be approaching the dingle; nearer and nearer they drew, and presently the sound of wheels was blended with the murmur of voices. Anon I heard a boisterous shout, which

seemed to proceed from the entrance of the dingle. "Here are folks at hand," said I, letting the shaft of the cart fall to the ground, "is it possible that they can be coming here?"

My doubts on that point, if I entertained any, were soon dispelled; the wheels, which had ceased moving for a moment or two, were once again in motion, and were now evidently moving down the winding path which led to my retreat. Leaving my cart, I came forward and placed myself near the entrance of the open space, with my eyes fixed on the path down which my unexpected and I may say unwelcome visitors were coming. Presently I heard a stamping or sliding, as if of a horse in some difficulty; and then a loud curse, and the next moment appeared a man and a horse and cart; the former holding the head of the horse up to prevent him from falling, of which he was in danger, owing to the precipitous nature of the path. Whilst thus occupied, the head of the man was averted from me. When, however, he had reached the bottom of the descent, he turned his head, and perceiving me, as I stood bareheaded, without either coat or waistcoat, about two yards from him, he gave a sudden start, so violent, that the backward motion of his hand had nearly flung the horse upon his haunches.

"Why don't you move forward?" said a voice from behind, apparently that of a female, "you are stopping up the way, and we shall be all down upon one another;" and I saw the head of another horse overtopping the back of the cart.

"Why don't you move forward, Jack?" said another voice, also of a female, yet higher up the path.

The man stirred not, but remained staring at me in the posture which he had assumed on first perceiving me, his body very much drawn back, his left foot far in advance of his right, and with his right hand still grasping the halter of the horse, which gave way more and more, till it was clean down on its haunches.

"What is the matter?" said the voice which I had last heard.

"Get back with you, Belle, Moll," said the man, still staring at me, "here's something not over-canny or comfortable."

"What is it?" said the same voice; "let me pass, Moll, and I'll soon clear the way," and I heard a kind of rushing down the path.

"You need not be afraid," said I, addressing myself to the man, "I mean you no harm; I am a wanderer like yourself — come here to seek for shelter — you need not be afraid; I am a Rome chabo by matriculation — one of the right sort, and no mistake — Good day to ye, brother; I bids ye welcome."

The man eyed me suspiciously for a moment — then, turning to his horse with a loud curse, he pulled him up from his haunches, and led him and the cart farther down to one side of the dingle, muttering as he passed me, "Afraid. Hm!"

I do not remember ever to have seen a more ruffianly-looking fellow; he was about six feet high, with an immensely athletic frame; his face was black and bluff, and sported an immense pair of whiskers, but with here and there a gray hair, for his age could not be much under fifty. He wore a faded blue frock-coat, corduroys, and highlows — on his black head was a kind of red nightcap, round his bull neck a Barcelona handkerchief — I did not like the look of the man at all.

"Afraid," growled the fellow, proceeding to unharness his horse; "that was the word, I think."

But other figures were now already upon the scene. Dashing past the other horse and cart, which by this time had reached the bottom of the pass, appeared an exceedingly tall woman, or rather girl, for she could scarcely have been above eighteen; she was dressed in a tight bodice and a blue stuff gown; hat, bonnet, or cap she had none, and her hair, which was flaxen, hung down on her shoulders unconfined; her complexion was fair, and her features handsome, with a determined but open expression — she was followed by another female, about forty, stout and vulgar-looking, at whom I scarcely glanced, my whole attention being absorbed by the tall girl.

"What's the matter, Jack?" said the latter, looking at the man.

"Only afraid, that's all," said the man, still proceeding with his work.

"Afraid at what — at that lad? why, he looks like a ghost — I would engage to thrash him with one hand."

"You might beat me with no hands at all," said I, "fair damsel, only by looking at me — I never saw such a face and figure, both regal — why, you look like Ingeborg, Queen of

Norway; she had twelve brothers, you know, and could lick them all, though they were heroes —

"'On Dovrefeld in Norway,
Were once together seen,
The twelve heroic brothers
Of Ingeborg the queen.'"

"None of your chaffing, young fellow," said the tall girl, "or I will give you what shall make you wipe your face; be civil, or you will rue it."

"Well, perhaps I was a peg too high," said I, "I ask your pardon — here's something a bit lower —

"'As I was jawing to the gav yeck divvus
I met on the drom miro Rommany chi—'"

"None of your Rommany chies, young fellow," said the tall girl, looking more menacingly than before, and clenching her fist, "you had better be civil, I am none of your chies; and, though I keep company with gipsies, or, to speak more proper, half and halfs, I would have you to know that I come of Christian blood and parents, and was born in the great house of Long Melford."

"I have no doubt," said I, "that it was a great house; judging from your size, I shouldn't wonder if you were born in a church."

"Stay, Belle," said the man, putting himself before the young virago, who was about to rush upon me, "my turn is first" — then, advancing to me in a menacing attitude, he said, with a look of deep malignity, "'Afraid' was the word, wasn't it?"

"It was," said I, "but I think I wronged you; I should have said, aghast, you exhibited every symptom of one laboring under uncontrollable fear."

The fellow stared at me with a look of stupid ferocity, and appeared to be hesitating whether to strike or not: ere he could make up his mind, the tall girl stepped forward, crying, "He's chaffing; let me at him;" and, before I could put myself on my guard, she struck me a blow on the face which had nearly brought me to the ground.

"Enough," said I, putting my hand to my cheek; "you have now performed your promise, and made me wipe my face: now be pacified, and tell me fairly the ground of this quarrel."

"Grounds!" said the fellow; "didn't you say I was afraid; and if you hadn't, who gave you leave to camp on my ground?"

"Is it your ground?" said I.

"A pretty question," said the fellow; "as if all the world didn't know that. Do you know who I am?"

"I guess I do," said I; "unless I am much mistaken, you are he whom folks call the 'Flaming Tinman.' To tell you the truth, I'm glad we have met, for I wished to see you. These are your two wives, I suppose; I greet them. There's no harm done — there's room enough here for all of us — we shall soon be good friends, I dare say; and when we are a little better acquainted, I'll tell you my history."

"Well, if that doesn't beat all," said the fellow.

"I don't think he's chaffing now," said the girl, whose anger seemed to have subsided on a sudden; "the young man speaks civil enough."

"Civil," said the fellow, with an oath; "but that's just like you; with you it is a blow, and all over. Civil! I suppose you would have him stay here, and get into all my secrets, and hear all I may have to say to my two morts."

"Two morts," said the girl, kindling up, "where are they? Speak for one, and no more. I am no mort of yours, whatever some one else may be. I tell you one thing, Black John, or Anselo, for t'other an't your name, the same thing I told the young man here, be civil, or you will rue it."

The fellow looked at the girl furiously, but his glance soon quailed before hers; he withdrew his eyes, and cast them on my little horse, which was feeding amongst the trees. "What's this?" said he, rushing forward and seizing the animal. "Why, as I am alive, this is the horse of that mumping villain Slingsby."

"It's his no longer; I bought it and paid for it."

"It's mine now," said the fellow; "I swore I would seize it the next time I found it on my beat; ay, and beat the master, too."

"I am not Slingsby."

"All's one for that."

"You don't say you will beat me?"

"Afraid was the word."

"I'm sick and feeble."

"Hold up your fists."

"Won't the horse satisfy you?"

"Horse nor bellows either."

"No mercy, then."

"Here's at you."

"Mind your eyes, Jack. There, you've got it. I thought so," shouted the girl, as the fellow staggered back from a sharp blow in the eye. "I thought he was chaffing at you all along."

"Never mind, Anselo. You know what to do — go in," said the vulgar woman, who had hitherto not spoken a word, but who now came forward with all the look of a fury; "go in apopli; you'll smash ten like he."

The Flaming Tinman took her advice, and came in bent on smashing, but stopped short on receiving a left-handed blow on the nose.

"You'll never beat the Flaming Tinman in that way," said the girl, looking at me doubtfully.

And so I began to think myself, when, in the twinkling of an eye, the Flaming Tinman, disengaging himself of his frock-coat, and dashing off his red nightcap, came rushing in more desperately than ever. To a flush hit which he received in the mouth he paid as little attention as a wild bull would have done; in a moment his arms were around me, and in another, he had hurled me down, falling heavily upon me. The fellow's strength appeared to be tremendous.

"Pay him off now," said the vulgar woman. The Flaming Tinman made no reply, but planting his knee on my breast, seized my throat with two huge horny hands. I gave myself up for dead, and probably should have been so in another minute but for the tall girl, who caught hold of the handkerchief which the fellow wore round his neck with a grasp nearly as powerful as that with which he pressed my throat.

"Do you call that fair play?" said she.

"Hands off, Belle," said the other woman; "do you call it fair play to interfere? hands off, or I'll be down upon you myself."

But Belle paid no heed to the injunction, and tugged so hard at the handkerchief, that the Flaming Tinman was nearly throttled; suddenly relinquishing his hold of me, he started on his feet, and aimed a blow at my fair preserver, who avoided it, but said coolly: —

"Finish t'other business first, and then I'm your woman whenever you like; but finish it fairly — no foul play when I'm by — I'll be the boy's second, and Moll can pick up you when he happens to knock you down."

The battle during the next ten minutes raged with considerable fury, but it so happened that during this time I was never able to knock the Flaming Tinman down, but on the contrary received six knock-down blows myself. "I can never stand this," said I, as I sat on the knee of Belle, "I am afraid I must give in; the Flaming Tinman hits very hard," and I spat out a mouthful of blood.

"Sure enough you'll never beat the Flaming Tinman in the way you fight — it's of no use flipping at the Flaming Tinman with your left hand; why don't you use your right?"

"Because I'm not handy with it," said I; and then getting up, I once more confronted the Flaming Tinman, and struck him six blows for his one, but they were all left-handed blows, and the blow which the Flaming Tinman gave me knocked me off my legs.

"Now, will you use Long Melford?" said Belle, picking me up.

"I don't know what you mean by Long Melford," said I, gasping for breath.

"Why, this long right of yours," said Belle, feeling my right arm — "If you do, I shouldn't wonder if you yet stand a chance."

And now the Flaming Tinman was once more ready, much more ready than myself. I, however, rose from my second's knee as well as my weakness would permit me; on he came, striking left and right, appearing almost as fresh as to wind and spirit as when he first commenced the combat, though his eyes were considerably swelled, and his nether lip was cut in two; on he came, striking left and right, and I did not like his blows at all, or even the wind of them, which was anything but agreeable, and I gave way before him. At last he aimed a blow,

which, had it taken full effect, would doubtless have ended the battle, but owing to his slipping, the fist only grazed my left shoulder, and came with terrific force against a tree, close to which I had been driven; before the Tinman could recover himself, I collected all my strength, and struck him beneath the ear, and then fell to the ground completely exhausted, and it so happened that the blow which I struck the tinker beneath the ear was a right-handed blow.

"Hurrah for Long Melford!" I heard Belle exclaim; "there is nothing like Long Melford for shortness all the world over."

At these words, I turned round my head as I lay, and perceived the Flaming Tinman stretched upon the ground apparently senseless. "He is dead," said the vulgar woman, as she vainly endeavored to raise him up; "he is dead; the best man in all the north country, killed in this fashion, by a boy." Alarmed at these words, I made shift to get on my feet; and, with the assistance of the woman, placed my fallen adversary in a sitting posture. I put my hand to his heart, and felt a slight pulsation — "He's not dead," said I, "only stunned; if he were let blood, he would recover presently." I produced a penknife which I had in my pocket, and, baring the arm of the Tinman, was about to make the necessary incision, when the woman gave me a violent blow, and, pushing me aside, exclaimed, "I'll tear the eyes out of your head, if you offer to touch him. Do you want to complete your work, and murder him outright, now he's asleep? you have had enough of his blood already." "You are mad," said I, "I only seek to do him service. Well, if you won't let him be blooded, fetch some water and fling it into his face, you know where the pit is."

"A pretty manœuver," said the woman; "leave my husband in the hands of you and that limmer, who has never been true to us; I should find him strangled or his throat cut when I came back." "Do you go," said I, to the tall girl, "take the can and fetch some water from the pit." "You had better go yourself," said the girl, wiping a tear as she looked on the yet senseless form of the tinker; "you had better go yourself, if you think water will do him good." I had by this time somewhat recovered my exhausted powers, and, taking the can, I bent my steps as fast as I could to the pit; arriving there, I lay down on

the brink, took a long draught, and then plunged my head into the water; after which I filled the can, and bent my way back to the dingle. Before I could reach the path which led down into its depths, I had to pass some way along its side; I had arrived at a part immediately over the scene of the last encounter, where the bank, overgrown with trees, sloped precipitously down. Here I heard a loud sound of voices in the dingle; I stopped, and laying hold of a tree, leaned over the bank and listened. The two women appeared to be in hot dispute in the dingle. "It was all owing to you, you limmer," said the vulgar woman to the other; "had you not interfered, the old man would soon have settled the boy."

"I'm for fair play and Long Melford," said the other. "If your old man, as you call him, could have settled the boy fairly, he might, for all I should have cared, but no foul work for me; and as for sticking the boy with our gulleys when he comes back, as you proposed, I am not so fond of your old man or you that I should oblige you in it, to my soul's destruction." "Hold your tongue, or I'll —"; I listened no farther, but hastened as fast as I could to the dingle. My adversary had just begun to show signs of animation; the vulgar woman was still supporting him, and occasionally cast glances of anger at the tall girl, who was walking slowly up and down. I lost no time in dashing the greater part of the water into the Tinman's face, whereupon he sneezed, moved his hands, and presently looked round him. At first his looks were dull and heavy, and without any intelligence at all; he soon, however, began to recollect himself, and to be conscious of his situation; he cast a scowling glance at me, then one of the deepest malignity at the tall girl, who was still walking about without taking much notice of what was going forward. At last he looked at his right hand, which had evidently suffered from the blow against the tree, and a half-stifled curse escaped his lips. The vulgar woman now said something to him in a low tone, whereupon he looked at her for a moment, and then got upon his legs. Again the vulgar woman said something to him; her looks were furious, and she appeared to be urging him on to attempt something. I observed that she had a clasped knife in her hand. The fellow remained standing for some time as if hesitating what to do; at last he

looked at his hand, and, shaking his head, said something to the woman which I did not understand. The tall girl, however, appeared to overhear him, and, probably repeating his words, said, "No, it won't do; you are right there, and now hear what I have to say, — let bygones be bygones, and let us all shake hands, and camp here, as the young man was saying just now." The man looked at her, and then, without any reply, went to his horse, which was lying down among the trees, and kicking it up, led it to the cart, to which he forthwith began to harness it. The other cart and horse had remained standing motionless during the whole affair which I have been recounting, at the bottom of the pass. The woman now took the horse by the head, and leading it with the cart into the open part of the dingle, turned both round, and then led them back, till the horse and cart had mounted a little way up the ascent; she then stood still and appeared to be expecting the man. During this proceeding Belle had stood looking on without saying anything; at last, perceiving that the man had harnessed his horse to the other cart, and that both he and the woman were about to take their departure, she said, "You are not going, are you?" Receiving no answer, she continued: "I tell you what, both of you, Black John, and you Moll, his mort, this is not treating me over civilly, — however, I am ready to put up with it, and go with you if you like, for I bear no malice. I'm sorry for what has happened, but you have only yourselves to thank for it. Now, shall I go with you, only tell me?" The man made no manner of reply, but flogged his horse. The woman, however, whose passions were probably under less control, replied, with a screeching tone, "Stay where you are, you jade, and may the curse of Judas cling to you, — stay with the bit of a mullo whom you helped, and my only hope is that he may gulley you before he comes to be——. Have you with us, indeed! after what's past; no, nor nothing belonging to you. Fetch down your mailla go-cart and live here with your chabo." She then whipped on the horse, and ascended the pass, followed by the man. The carts were light, and they were not long in ascending the winding path. I followed to see that they took their departure. Arriving at the top, I found near the entrance a small donkey cart, which I concluded belonged to the girl. The tinker and his

mort were already at some distance; I stood looking after them for some little time, then taking the donkey by the reins I led it with the cart to the bottom of the dingle. Arrived there, I found Belle seated on the stone by the fireplace. Her hair was all disheveled, and she was in tears.

"They were bad people," she said, "and I did not like them, but they were my only acquaintance in the wide world."

JAMES BOSWELL

James Boswell. Born in Edinburgh, October 29, 1740; died in London, May 19, 1795. Author of "Life of Dr. Samuel Johnson," "Journal of a Tour to the Hebrides with Samuel Johnson."

Boswell, conscious of the immeasurable superiority of his friend, is content in his biography to shine with a borrowed glory, and discreetly keeps himself in the background. Hence it is Boswell's Johnson, not Boswell, who fills the pages. This personal note of Johnson in his conversations and discussions fills the book, which has throughout the charm of an autobiography.

(From "Life of Johnson")

At last, on Monday the 16th of May, when I was sitting in Mr. Davies's back parlor, after having drunk tea with him and Mrs. Davies, Johnson unexpectedly came into the shop; and Mr. Davies having perceived him through the glass door in the room in which we were sitting, advancing towards us, — he announced his awful approach to me, somewhat in the manner of an actor in the part of Horatio, when he addresses Hamlet on the appearance of his father's ghost, "Look, my Lord, it comes." I found that I had a very perfect idea of Johnson's figure, from the portrait of him painted by Sir Joshua Reynolds soon after he had published his Dictionary, in the attitude of sitting in his easy chair in deep meditation; which was the first picture his friend did for him, which Sir Joshua very kindly presented to me, and from which an engraving has been made for this work.

Mr. Davies mentioned my name, and respectfully introduced me to him. I was much agitated; and recollecting his prejudice against the Scotch, of which I had heard much, I said to Davies, "Don't tell where I come from." — "From Scotland," cried Davies, roguishly. "Mr. Johnson, (said I,) I do indeed come from Scotland, but I cannot help it." I am willing to flatter myself that I meant this as light pleasantry to soothe and conciliate him, and not as an humiliating abasement at the expense of my country. But however that might be, this speech was somewhat unlucky; for with that quickness of wit for which he was so remarkable, he seized the expression "come from Scotland," which I used in the sense of being of that country; and, as if I had said that I had come away from it, or left it, retorted, "That, Sir, I find, is what a very great many of your countrymen cannot help." This stroke stunned me a good deal; and when we had sat down, I felt myself not a little embarrassed, and apprehensive of what might come next. He then addressed himself to Davies: "What do you think of Garrick? He has refused me an order for the play for Miss Williams, because he knows the house will be full, and that an order would be worth three shillings." Eager to take any opening to get into conversation with him, I ventured to say, "O, Sir, I cannot think Mr. Garrick would grudge such a trifle to you." "Sir, (said he, with a stern look,) I have known David Garrick longer than you have done: and I know no right you have to talk to me on the subject." Perhaps I deserved this check; for it was rather presumptuous in me, an entire stranger, to express any doubt of the justice of his animadversion upon his old acquaintance and pupil. I now felt myself much mortified and began to think, that the hope which I had long indulged of obtaining his acquaintance was blasted. And, in truth, had not my ardor been uncommonly strong, and my resolution uncommonly persevering, so rough a reception might have deterred me forever from making any further attempts. Fortunately, however, I remained upon the field not wholly discomfited; and was soon rewarded by hearing some of his conversation.

In the spring of this year, having published my "Account of Corsica, with the Journal of a Tour to that Island," I returned

to London, very desirous to see Dr. Johnson, and hear him upon the subject. I found he was at Oxford, with his friend Mr. Chambers, who was now Vinerian Professor, and lived in New Inn Hall. Having had no letter from him since that in which he criticized the Latinity of my Thesis, and having been told by somebody that he was offended at my having put into my book an extract of his letter to me at Paris, I was impatient to be with him, and therefore followed him to Oxford, where I was entertained by Mr. Chambers, with a civility which I shall ever gratefully remember. I found that Dr. Johnson had sent a letter to me to Scotland, and that I had nothing to complain of but his being more indifferent to my anxiety than I wished him to be. Instead of giving, with the circumstances of time and place, such fragments of his conversation as I preserved during this visit to Oxford, I shall throw them together in continuation.

I asked him whether, as a moralist, he did not think that the practice of the law, in some degree, hurt the nice feeling of honesty. JOHNSON. "Why, no, Sir, if you act properly. You are not to deceive your clients with false representations of your opinion: you are not to tell lies to a judge." BOSWELL. "But what do you think of supporting a cause which you know to be bad?" JOHNSON. "Sir, you do not know it to be good or bad till the judge determines it. I have said that you are to state facts fairly; so that your thinking, or what you call knowing, a cause to be bad, must be from reasoning, must be from your supposing your arguments to be weak and inconclusive. But, Sir, that is not enough. An argument which does not convince yourself, may convince the Judge to whom you urge it; and if it does convince him, why, then, Sir, you are wrong, and he is right. It is his business to judge; and you are not to be confident in your own opinion that a cause is bad, but to say all you can for your client, and then hear the Judge's opinion." BOSWELL. "But, Sir, does not affecting a warmth when you have no warmth, and appearing to be clearly of one opinion, when you are in reality of another opinion, does not such dissimulation impair one's honesty? Is there not some danger that a lawyer may put on the same mask in common life, in the intercourse with his friends?" JOHNSON. "Why, no, Sir. Every-

body knows you are paid for affecting warmth for your client; and it is, therefore, properly no dissimulation: the moment you come from the bar you resume your usual behavior. Sir, a man will no more carry the artifice of the bar into the common intercourse of society, than a man who is paid for tumbling upon his hands will continue to tumble upon his hands when he should walk on his feet."

Talking of some of the modern plays, he said, "False Delicacy" was totally void of character. He praised Goldsmith's "Good-natured Man;" said, it was the best comedy, that had appeared since "The Provoked Husband," and that there had not been of late any such character exhibited on the stage as that of Croaker. I observed it was the Suspirius of his *Rambler*. He said, Goldsmith had owned he had borrowed it from thence. "Sir, (continued he,) there is all the difference in the world between characters of nature and characters of manners; and *there* is the difference between the characters of Fielding and those of Richardson. Characters of manners are very entertaining; but they are to be understood, by a more superficial observer, than characters of nature, where a man must dive into the recesses of the human heart."

It always appeared to me that he estimated the compositions of Richardson too highly, and that he had an unreasonable prejudice against Fielding. In comparing those two writers, he used this expression: "that there was as great a difference between them, as between a man who knew how a watch was made, and a man who could tell the hour by looking on the dial-plate." This was a short and figurative state of his distinction between drawing characters of nature and characters only of manners. But I cannot help being of opinion, that the neat watches of Fielding are as well constructed as the large clocks of Richardson, and that his dial-plates are brighter. Fielding's characters, though they do not expand themselves so widely in dissertation, are as just pictures of human nature, and I will venture to say, have more striking features, and nicer touches of the pencil; and though Johnson used to quote with approbation a saying of Richardson's, "that the virtues of Fielding's heroes were the vices of a truly good man," I will venture to add, that the moral tendency of Fielding's writings, though it does not

encourage a strained and rarely possible virtue, is ever favorable to honor and honesty, and cherishes the benevolent and generous affections. He who is as good as Fielding would make him, is an amiable member of society, and may be led on by more regulated instructors, to a higher state of ethical perfection.

Johnson proceeded: "Even Sir Francis Wronghead is a character of manners, though drawn with great humor." He then repeated, very happily, all Sir Francis's credulous account to Manly of his being with "the great man," and securing a place. I asked him, if "The Suspicious Husband" did not furnish a well-drawn character, that of Ranger. JOHNSON. "No, Sir; Ranger is just a rake, a mere rake, and a lively young fellow, but no *character*."

The great Douglas Cause was at this time a very general subject of discussion. I found he had not studied it with much attention, but had only heard parts of it occasionally. He, however, talked of it, and said, "I am of opinion that positive proof of fraud should not be required of the plaintiff, but that the Judges should decide according as probability shall appear to preponderate, granting to the defendant the presumption of filiation to be strong in his favor. And I think, too, that a good deal of weight should be allowed to the dying declarations, because they were spontaneous. There is a great difference between what is said without our being urged to it, and what is said from a kind of compulsion. If I praise a man's book without being asked my opinion of it, that is honest praise, to which one may trust. But if an author asks me if I like his book, and I give him something like praise, it must not be taken as my real opinion."

"I have not been troubled for a long time with authors desiring my opinion of their works. I used once to be sadly plagued with a man who wrote verses, but who literally had no other notion of a verse, but that it consisted of ten syllables. *Lay your knife and your fork, across your plate*, was to him a verse: —

Lay yōur knife ānd your fōrk, acrōss your plāte.

As he wrote a great number of verses, he sometimes by chance made good ones, though he did not know it."

He renewed his promise of coming to Scotland, and going

with me to the Hebrides, but said he would now content himself with seeing one or two of the most curious of them. He said, "Macaulay, who writes the account of St. Kilda, set out with a prejudice against prejudice, and wanted to be a smart modern thinker; and yet affirms for a truth, that when a ship arrives there all the inhabitants are seized with a cold."

Dr. John Campbell, the celebrated writer, took a great deal of pains to ascertain this fact, and attempted to account for it on physical principles, from the effect of effluvia from human bodies. Johnson, at another time, praised Macaulay for his "*magnanimity*," in asserting this wonderful story, because it was well attested. A lady of Norfolk, by a letter to my friend Dr. Burney, has favored me with the following solution: "Now for the explication of this seeming mystery, which is so very obvious as, for that reason, to have escaped the penetration of Dr. Johnson and his friend, as well as that of the author. Reading the book with my ingenious friend, the late Reverend Mr. Christian of Docking — after ruminating a little, 'The cause, (says he,) is a natural one. The situation of St. Kilda renders a North-East Wind indispensably necessary before a stranger can land. The wind, not the stranger, occasions an epidemick cold: If I am not mistaken, Mr. Macaulay is dead, if living, this solution might please him, as I hope it will Mr. Boswell, in return for the many agreeable hours his works have afforded us.' "

Johnson expatiated on the advantages of Oxford for learning. "There is here, Sir, (said he,) such a progressive emulation. The students are anxious to appear well to their tutors; the tutors are anxious to have their pupils appear well in the college; the colleges are anxious to have their students appear well in the University; and there are excellent rules of discipline in every college. That the rules are sometimes ill observed, may be true; but is nothing against the system. The members of an University may, for a season, be unmindful of their duty. I am arguing for the excellency of the institution."

Of Guthrie, he said, "Sir, he is a man of parts. He has no great regular fund of knowledge; but by reading so long, and writing so long, he no doubt has picked up a good deal."

He said he had lately been a long while at Lichfield, but had

grown very weary before he left it. BOSWELL. "I wonder at that, Sir; it is your native place." JOHNSON. "Why, so is Scotland *your* native place."

His prejudice against Scotland appeared remarkably strong at this time. When I talked of our advancement in literature, "Sir, (said he,) you have learnt a little from us, and you think yourselves very great men. Hume would never have written History, had not Voltaire written it before him. He is an echo of Voltaire." BOSWELL. "But, Sir, we have Lord Kames." JOHNSON. "You *have* Lord Kames. Keep him; ha, ha, ha! We don't envy you him. Do you ever see Dr. Robertson?" BOSWELL. "Yes, Sir." JOHNSON. "Does the dog talk of me?" BOSWELL. "Indeed, Sir, he does, and loves you." Thinking that I now had him in a corner, and being solicitous for the literary fame of my country, I pressed him for his opinion on the merit of Dr. Robertson's "History of Scotland." But, to my surprise, he escaped. — "Sir, I love Robertson, and I won't talk of his book."

It is but justice both to him and Dr. Robertson to add, that though he indulged himself in this sally of wit, he had too good taste not to be fully sensible of the merits of that admirable work.

An essay, written by Mr. Deane, a Divine of the Church of England, maintaining the future life of brutes, by an explication of certain parts of the scriptures, was mentioned, and the doctrine insisted on by a gentleman who seemed fond of curious speculation. Johnson, who did not like to hear of anything concerning a future state which was not authorized by the regular canons of orthodoxy, discouraged this talk; and being offended at its continuation, he watched an opportunity to give the gentleman a blow of reprehension. So, when the poor speculatist, with a serious, metaphysical, pensive face, addressed him, "But really, Sir, when we see a very sensible dog, we don't know what to think of him," Johnson, rolling with joy at the thought which beamed in his eye, turned quickly round, and replied, "True, Sir: and when we see a very foolish *fellow*, we don't know what to think of *him*." He then rose up, strided to the fire, and stood for some time laughing and exulting.

I told him that I had several times when in Italy, seen the experiment of placing a scorpion within a circle of burning coals; that it ran round and round in extreme pain; and finding no way to escape, retired to the center, and like a true Stoic philosopher, darted its sting into its head, and thus at once, freed itself from its woes. "*This must end 'em.*" I said, this was a curious fact, as it showed deliberate suicide in a reptile. Johnson would not admit the fact. He said, Maupertuis was of opinion that it does not kill itself, but dies of the heat, that it gets to the center of the circle, as the coolest place; that its turning its tail in upon its head is merely a convulsion, and that it does not sting itself. He said he would be satisfied if the great anatomist, Morgagni, after dissecting a scorpion on which the experiment had been tried, should certify that its sting had penetrated into its head.

He seemed pleased to talk of natural philosophy. "That woodcocks, (said he,) fly over the northern countries, is proved, because they have been observed at sea. Swallows certainly sleep all the winter. A number of them conglobulate together, by flying round and round, and then all in a heap throw themselves under water, and lie in the bed of a river." He told us, one of his first essays was a Latin poem upon the glowworm. I am sorry I did not ask where it was to be found.

Talking of the Russians and the Chinese, he advised me to read Bell's "Travels." I asked him whether I should read Du Halde's "Account of China." "Why, yes, (said he,) as one reads such a book; that is to say, consult it."

A gentleman talked to him of a lady whom he greatly admired and wished to marry, but was afraid of her superiority of talents. "Sir, (said he,) you need not be afraid; marry her. Before a year goes about, you'll find that reason much weaker, and that wit not so bright." Yet the gentleman may be justified in his apprehension by one of Dr. Johnson's admirable sentences in his life of Waller: "He doubtless praised many whom he would have been afraid to marry; and, perhaps, married one whom he would have been ashamed to praise. Many qualities contribute to domestic happiness, upon which poetry has no colors to bestow: and many airs and sallies may delight imagination, which he who flatters them never can approve."

He praised Signor Baretti. "His account of Italy is a very entertaining book; and, Sir, I know no man who carries his head higher in conversation than Baretti. There are strong powers in his mind. He has not, indeed, many hooks; but with what hooks he has, he grapples very forcibly."

Upon his arrival in London in May, he surprised me one morning with a visit at my lodging in Half-Moon-street, was quite satisfied with my explanation, and was in the kindest and most agreeable frame of mind. As he had objected to a part of one of his letters being published, I thought it right to take this opportunity of asking him explicitly whether it would be improper to publish his letters after his death. His answer was, "Nay, Sir, when I am dead, you may do as you will."

He talked in his usual style with a rough contempt of popular liberty. "They make a rout about *universal* liberty, without considering that all that is to be valued, or indeed can be enjoyed by individuals, is *private* liberty. Political liberty is good only so far as it produces private liberty. Now, Sir, there is the liberty of the press, which you know is a constant topic. Suppose you and I and two hundred more were restrained from printing our thoughts: what then? What proportion would that restraint upon us bear to the private happiness of the nation?"

This mode of representing the inconveniences of restraint as light and insignificant, was a kind of sophistry in which he delighted to indulge himself, in opposition to the extreme laxity for which it has been fashionable for too many to argue, when it is evident upon reflection, that the very essence of government is restraint; and certain it is, that as government produces rational happiness, too much restraint is better than too little. But when restraint is unnecessary, and so close as to gall those who are subject to it, the people may and ought to remonstrate; and, if relief is not granted, to resist. Of this manly and spirited principle, no man was more convinced than Johnson himself.

Swift having been mentioned, Johnson, as usual, treated him with little respect as an author. Some of us endeavored to support the Dean of St. Patrick's, by various arguments. One in particular praised his "Conduct of the Allies." JOHNSON.

"Sir, his 'Conduct of the Allies' is a performance of very little ability." "Surely, Sir, (said Dr. Douglas,) you must allow it has strong facts." JOHNSON. "Why, yes, Sir; but what is that to the merit of the composition? In the Sessions paper of the Old Bailey there are strong facts. House-breaking is a strong fact; robbery is a strong fact; and murder is a *mighty* strong fact: but is great praise due to the historian of those strong facts? No, Sir, Swift has told what he had to tell distinctly enough, but that is all. He had to count ten, and he has counted it right." — Then recollecting that Mr. Davies, by acting as an *informer*, had been the occasion of his talking somewhat too harshly to his friend Dr. Percy, for which, probably, when the first ebullition was over, he felt some compunction, he took an opportunity to give him a hit: so added, with a preparatory laugh, "Why, Sir, Tom Davies might have written the 'Conduct of the Allies.'" Poor Tom being thus suddenly dragged into ludicrous notice in presence of the Scottish Doctors, to whom he was ambitious of appearing to advantage, was grievously mortified. Nor did his punishment rest here; for upon subsequent occasions, whenever he, "statesman all o'er," assumed a strutting importance, I used to hail him — "*the Author of the Conduct of the Allies.*"

When I called upon Dr. Johnson next morning, I found him highly satisfied with his colloquial prowess the preceding evening. "Well, (said he,) we had good talk." BOSWELL. "Yes, Sir, you tossed and gored several persons."

The late Alexander Earl of Eglintoune, who loved wit more than wine, and men of genius more than sycophants, had a great admiration of Johnson; but from the remarkable elegance of his own manners, was, perhaps, too delicately sensible of the roughness which sometimes appeared in Johnson's behavior. One evening about this time, when his Lordship did me the honor to sup at my lodgings with Dr. Robertson and several other men of literary distinction, he regretted that Johnson had not been educated with more refinement, and lived more in polished society. "No, no, my Lord, (said Signor Baretti,) do with him what you would, he would always have been a bear." "True, (answered the Earl, with a smile,) but he would have been a *dancing* bear."

To obviate all the reflections which have gone round the world to Johnson's prejudice, by applying to him the epithet of a *bear*, let me impress upon my readers a just and happy saying of my friend Goldsmith, who knew him well: "Johnson, to be sure, has a roughness in his manner: but no man alive has a more tender heart. *He has nothing of the bear but his skin.*"

I told him that David Hume had made a short collection of Scotticisms. "I wonder, (said Johnson,) that *he* should find them."

He would not admit the importance of the question concerning the legality of general warrants. "Such a power (he observed) must be vested in every government, to answer particular cases of necessity; and there can be no just complaint but when it is abused, for which those who administer government must be answerable. It is a matter of such indifference, a matter about which the people care so very little, that were a man to be sent over Britain to offer them an exemption from it at a half-penny apiece, very few would purchase it." This was a specimen of that laxity of talking, which I had heard him fairly acknowledge; for, surely, while the power of granting general warrants was supposed to be legal, and the apprehension of them hung over our heads, we did not possess that security of freedom, congenial to our happy constitution, and which, by the intrepid exertions of Mr. Wilkes, has been happily established.

He said, "The duration of Parliament, whether for seven years or the life of the King, appears to me so immaterial, that I would not give half a crown to turn the scale one way or the other. The *habeas corpus* is the single advantage which our government has over that of other countries."

On the 30th of September we dined together at the Mitre. I attempted to argue for the superior happiness of the savage life, upon the usual fanciful topics. JOHNSON. "Sir, there can be nothing more false. The savages have no bodily advantages beyond those of civilized men. They have not better health; and as to care or mental uneasiness, they are not above it, but below it, like bears. No, Sir; you are not to talk such paradox: let me have no more on't. It cannot entertain, far less can it instruct. Lord Monboddo, one of your Scotch Judges,

talked a great deal of such nonsense. I suffered *him;* but I will not suffer *you.*" BOSWELL. "But, Sir, does not Rousseau talk such nonsense?" JOHNSON. "True, Sir, but Rousseau *knows* he is talking nonsense, and laughs at the world for staring at him." BOSWELL. "How so, Sir?" JOHNSON. "Why, Sir, a man who talks nonsense so well, must know that he is talking nonsense. But I am *afraid,* (chuckling and laughing,) Monboddo does *not* know that he is talking nonsense." BOSWELL. "Is it wrong then, Sir, to affect singularity, in order to make people stare?" JOHNSON. "Yes, if you do it by propagating error; and, indeed, it is wrong in any way. There is in human nature a general inclination to make people stare; and every wise man has himself to cure of it, and does cure himself. If you wish to make people stare by doing better than others, why make them stare till they stare their eyes out. But consider how easy it is to make people stare, by being absurd. I may do it by going into a drawing-room without my shoes. You remember the gentleman in *The Spectator,* who had a commission of lunacy taken out against him for his extreme singularity, such as never wearing a wig, but a nightcap. Now, Sir, abstractedly, the nightcap was best: but, relatively, the advantage was overbalanced by his making the boys run after him."

Talking of a London life, he said, "The happiness of London is not to be conceived but by those who have been in it. I will venture to say, there is more learning and science within the circumference of ten miles from where we now sit, than in all the rest of the kingdom." BOSWELL. "The only disadvantage is the great distance at which people live from one another." JOHNSON. "Yes, Sir; but that is occasioned by the largeness of it, which is the cause of all the other advantages." BOSWELL. "Sometimes I have been in the humor of wishing to retire to a desert." JOHNSON. "Sir, you have desert enough in Scotland."

Although I had promised myself a great deal of instructive conversation with him on the conduct of the married state, of which I had then a near prospect, he did not say much upon that topic. Mr. Seward heard him once say, that "a man has a very bad chance for happiness in that state, unless he

marries a woman of very strong and fixed principles of religion." He maintained to me contrary to the common notion, that a woman would not be the worse wife for being learned; in which, from all that I have observed of *Artemisias*, I humbly differed from him. That a woman should be sensible and well informed, I allow to be a great advantage; and think that Sir Thomas Overbury, in his rude versification, has very judiciously pointed out that degree of intelligence which is to be desired in a female companion: —

> "Give me, next *good*, an *understanding wife*,
> By Nature *wise*, not *learned* by much art;
> Some *knowledge* on her side will all my life
> More scope of conversation impart;
> Besides, her inborne virtue fortifie;
> They are most firmly good, who best know why."

When I censured a gentleman of my acquaintance for marrying a second time, as it showed a disregard of his first wife, he said, "Not at all, Sir. On the contrary, were he not to marry again, it might be concluded that his first wife had given him a disgust to marriage; but by taking a second wife he pays the highest compliment to the first, by showing that she made him so happy as a married man, that he wishes to be so a second time." So ingenious a turn did he give to this delicate question. And yet, on another occasion, he owned that he once had almost asked a promise of Mrs. Johnson that she would not marry again, but had checked himself. Indeed I cannot help thinking, that in his case the request would have been unreasonable; for if Mrs. Johnson forgot, or thought it no injury to the memory of her first love, — the husband of her youth and the father of her children, — to make a second marriage, why should she be precluded from a third, should she be so inclined? In Johnson's persevering fond appropriation of his *Tetty*, even after her decease, he seems totally to have overlooked the prior claim of the honest Birmingham trader. I presume that her having been married before had, at times, given him some uneasiness; for I remember his observing upon the marriage of one of our common friends, "He has done a very foolish thing, Sir; he has married a widow, when he might have had a maid."

We drank tea with Mrs. Williams. I had last year the pleasure of seeing Mrs. Thrale at Dr. Johnson's one morning, and had conversation enough with her to admire her talents; and to show her that I was as Johnsonian as herself. Dr. Johnson had probably been kind enough to speak well of me, for this evening he delivered me a very polite card from Mr. Thrale and her, inviting me to Streatham.

On the 6th of October I complied with this obliging invitation, and found, at an elegant villa, six miles from town, every circumstance that can make society pleasing. Johnson, though quite at home, was yet looked up to with an awe, tempered by affection, and seemed to be equally the care of his host and hostess. I rejoiced at seeing him so happy.

He played off his wit against Scotland with a good-humored pleasantry, which gave me, though no bigot to national prejudices, an opportunity for a little contest with him. I having said that England was obliged to us for gardeners, almost all their good gardeners being Scotchmen; — JOHNSON. "Why, Sir, that is because gardening is much more necessary amongst you than with us, which makes so many of your people learn it. It is *all* gardening with you. Things which grow wild here, must be cultivated with great care in Scotland. Pray now (throwing himself back in his chair, and laughing,) are you ever able to bring the *sloe* to perfection?"

I boasted that we had the honor of being the first to abolish the unhospitable, troublesome, and ungracious custom of giving vails to servants. JOHNSON. "Sir, you abolished vails, because you were too poor to be able to give them."

Mrs. Thrale disputed with him on the merit of Prior. He attacked him powerfully; said he wrote of love like a man who had never felt it: his love verses were college verses; and he repeated the song "Alexis shunn'd his fellow swains," &c., in so ludicrous a manner, as to make us all wonder how any one could have been pleased with such fantastical stuff. Mrs. Thrale stood to her gun with great courage, in defense of amorous ditties, which Johnson despised, till he at last silenced her by saying, "My dear Lady, talk no more of this. Nonsense can be defended but by nonsense."

Mrs. Thrale then praised Garrick's talents for light gay

poetry; and, as a specimen, repeated his song in "Florizel and Perdita," and dwelt with peculiar pleasure on this line: —

"I'd smile with the simple, and feed with the poor."

JOHNSON. "Nay, my dear Lady, this will never do. Poor David! Smile with the simple; — What folly is that? And who would feed with the poor that can help it? No, no; let me smile with the wise, and feed with the rich." I repeated this sally to Garrick, and wondered to find his sensibility as a writer not a little irritated by it. To soothe him I observed, that Johnson spared none of us; and I quoted the passage in Horace, in which he compares one who attacks his friends for the sake of a laugh, to a pushing ox, that is marked by a bunch of hay put upon his horns: "*fœnum habet in cornu.*" "Ay, (said Garrick, vehemently,) he has a whole *mow* of it."

Talking of history, Johnson said: "We may know historical facts to be true, as we may know facts in common life to be true. Motives are generally unknown. We cannot trust to the characters we find in history, unless when they are drawn by those who knew the persons; as those, for instance, by Sallust and by Lord Clarendon."

He would not allow much merit to Whitfield's oratory. "His popularity, Sir, (said he,) is chiefly owing to the peculiarity of his manner. He would be followed by crowds were he to wear a nightcap in the pulpit, or were he to preach from a tree."

Dr. Johnson shunned to-night any discussion of the perplexed question of fate and freewill, which I attempted to agitate: "Sir, (said he,) we *know* our will is free, and *there's* an end on't."

He honored me with his company at dinner on the 16th of October, at my lodgings in Old Bond-street, with Sir Joshua Reynolds, Mr. Garrick, Dr. Goldsmith, Mr. Murphy, Mr. Bickerstaff, and Mr. Thomas Davies. Garrick played round him with a fond vivacity, taking hold of the breasts of his coat, and, looking up in his face with a lively archness, complimented him on the good health which he seemed then to enjoy; while the sage, shaking his head, beheld him with a gentle complacency. One of the company not being come at the appointed hour, I proposed, as usual upon such occasions, to order dinner to be

served; adding, "Ought six people to be kept waiting for one?" "Why, yes, (answered Johnson, with a delicate humanity,) if the one will suffer more by your sitting down, than the six will do by waiting." Goldsmith, to divert the tedious minutes, strutted about, bragging of his dress, and I believe was seriously vain of it, for his mind was wonderfully prone to such impressions. "Come, come, (said Garrick,) talk no more of that. You are perhaps, the worst — eh, eh!" — Goldsmith was eagerly attempting to interrupt him, when Garrick went on, laughing ironically, "Nay, you will always *look* like a gentleman; but I am talking of being well or *ill drest.*" "Well, let me tell you, (said Goldsmith,) when my tailor brought home my bloom-colored coat, he said, 'Sir, I have a favor to beg of you. When anybody asks you who made your clothes, be pleased to mention John Filby, at the Harrow, in Water-lane.'" JOHNSON. "Why, Sir, that was because he knew the strange color would attract crowds to gaze at it, and thus they might hear of him, and see how well he could make a coat even of so absurd a color."

After dinner our conversation first turned upon Pope. Johnson said, his characters of men were admirably drawn, those of women not so well. He repeated to us, in his forcible melodious manner, the concluding lines of the "Dunciad." While he was talking loudly in praise of those lines one of the company ventured to say, "Too fine for such a poem: — a poem on what?" Johnson, (with a disdainful look,) "Why, on *dunces*. It was worth while being a dunce then. Ah, Sir, hadst *thou* lived in those days! It is not worth while being a dunce now, when there are no wits." Bickerstaff observed as a peculiar circumstance, that Pope's fame was higher when he was alive than it was then. Johnson said, his "Pastorals" were poor things, though the versification was fine. He told us, with high satisfaction, the anecdote of Pope's inquiring who was the author of his "London," and saying, he will be soon *déterré*. He observed, that in Dryden's poetry there were passages drawn from a profundity which Pope could never reach. He repeated some fine lines on love, by the former, (which I have now forgotten,) and gave great applause to the character of Zimri. Goldsmith said, that Pope's character of Addison showed a deep knowledge of the human

heart. Johnson said, that the description of the temple, in "The Mourning Bride," was the finest poetical passage he had ever read; he recollected none in Shakespeare equal to it. — "But, (said Garrick, all alarmed for 'the God of his idolatry,') we know not the extent and variety of his powers. We are to suppose there are such passages in his works. Shakespeare must not suffer from the badness of our memories." Johnson, diverted by this enthusiastic jealousy, went on with great ardor. "No, Sir; Congreve has *nature;*" (smiling on the tragic eagerness of Garrick;) but composing himself, he added, "Sir, this is not comparing Congreve on the whole with Shakespeare on the whole; but only maintaining that Congreve has one finer passage than any that can be found in Shakespeare. Sir, a man may have no more than ten guineas in the world, but he may have those ten guineas in one piece; and so may have a finer piece than a man who has ten thousand pounds: but then he has only one ten-guinea piece. — What I mean is, that you can show me no passage where there is simply a description of material objects, without any intermixture of moral notions, which produces such an effect." Mr. Murphy mentioned Shakespeare's description of the night before the battle of Agincourt; but it was observed it had *men* in it. Mr. Davies suggested the speech of Juliet, in which she figures herself awakening in the tomb of her ancestors. Some one mentioned the description of Dover Cliff. JOHNSON. "No, Sir; it should be all precipice, — all vacuum. The crows impede your fall. The diminished appearance of the boats, and other circumstances, are all very good description; but do not impress the mind at once with the horrible idea of immense height. The impression is divided; you pass on by computation, from one stage of the tremendous space to another. Had the girl in 'The Mourning Bride' said, she could not cast her shoe to the top of one of the pillars in the temple, it would not have aided the idea, but weakened it."

Talking of a Barrister who had a bad utterance, some one, (to rouse Johnson,) wickedly said, that he was unfortunate in not having been taught oratory by Sheridan. JOHNSON. "Nay, Sir, if he had been taught by Sheridan, he would have cleared the room." GARRICK. "Sheridan has too much vanity to be

a good man." — We shall now see Johnson's mode of *defending* a man; taking him into his own hands, and discriminating. JOHNSON. "No, Sir. There is, to be sure, in Sheridan, something to reprehend, and everything to laugh at; but, Sir, he is not a bad man. No, Sir, were mankind to be divided into good and bad, he would stand considerably within the ranks of good. And, Sir, it must be allowed that Sheridan excels in plain declamation, though he can exhibit no character."

Politics being mentioned, he said, "This petitioning is a new mode of distressing government, and a mighty easy one. I will undertake to get petitions either against quarter guineas or half guineas, with the help of a little hot wine. There must be no yielding to encourage this. The object is not important enough. We are not to blow up half a dozen palaces, because one cottage is burning."

The conversation then took another turn. JOHNSON. "It is amazing what ignorance of certain points one sometimes finds in men of eminence. A wit about town, who wrote Latin bawdy verses, asked me, how it happened that England and Scotland, which were once two kingdoms, were now one: — and Sir Fletcher Norton did not seem to know that there were such publications as the *Reviews*."

"The ballad of Hardyknute has no great merit, if it be really ancient. People talk of nature. But mere obvious nature may be exhibited with very little power of mind."

On Thursday, October 19, I passed the evening with him at his house. He advised me to complete a Dictionary of words peculiar to Scotland, of which I showed him a specimen. "Sir, (said he,) Ray has made a collection of north-country words. By collecting those of your country, you will do a useful thing towards the history of the language." He bade me also go on with collections which I was making upon the antiquities of Scotland. "Make a large book; a folio." BOSWELL. "But of what use it will be, Sir?" JOHNSON. "Never mind the use; do it."

I complained that he had not mentioned Garrick in his "Preface to Shakespeare"; and asked him if he did not admire him. JOHNSON. "Yes, as 'a poor player, who frets and struts his hour upon the stage;' — as a shadow." BOSWELL. "But

has he not brought Shakespeare into notice?" JOHNSON. "Sir, to allow that, would be to lampoon the age. Many of Shakespeare's plays are the worse for being acted: Macbeth, for instance." BOSWELL. "What, Sir, is nothing gained by decoration and action? Indeed, I do wish that you had mentioned Garrick." JOHNSON. "My dear Sir, had I mentioned him, I must have mentioned many more; Mrs. Pritchard, Mrs. Cibber, — nay, and Mr. Cibber too; he too altered Shakespeare." BOSWELL. "You have read his apology, Sir?" JOHNSON. "Yes, it is very entertaining. But as for Cibber himself, taking from his conversation all that he ought not to have said, he was a poor creature. I remember when he brought me one of his odes to have my opinion of it, I could not bear such nonsense, and would not let him read it to the end; so little respect had I for *that great man!* (laughing). Yet I remember Richardson wondering that I could treat him with familiarity."

I mentioned to him that I had seen the execution of several convicts at Tyburn, two days before, and that none of them seemed to be under any concern. JOHNSON. "Most of them, Sir, have never thought at all." BOSWELL. "But is not the fear of death natural to man?" JOHNSON. "So much so, Sir, that the whole of life is but keeping away the thoughts of it." He then, in a low and earnest tone, talked of his meditating upon the awful hour of his own dissolution, and in what manner he should conduct himself upon that occasion: "I know not (said he,) whether I should wish to have a friend by me, or have it all between GOD and myself."

Talking of our feeling for the distresses of others; — JOHNSON. "Why, Sir, there is much noise made about it, but it is greatly exaggerated. No, Sir, we have a certain degree of feeling to prompt us to do good; more than that, Providence does not intend. It would be misery to no purpose." BOSWELL. "But suppose now, Sir, that one of your intimate friends were apprehended for an offense for which he might be hanged." JOHNSON. "I should do what I could to bail him, and give him any other assistance; but if he were once fairly hanged, I should not suffer." BOSWELL. "Would you eat your dinner that day, Sir?" JOHNSON. "Yes, sir; and eat it as if he were eating it

with me. Why, there's Baretti, who is to be tried for his life to-morrow, friends have risen up for him on every side; yet if he should be hanged, none of them will eat a slice of plum-pudding the less. Sir, that sympathetic feeling goes a very little way in depressing the mind."

I told him that I had dined lately at Foote's, who showed me a letter which he had received from Tom Davies, telling him that he had not been able to sleep from the concern he felt on account of "*This sad affair of Baretti*," begging of him to try if he could suggest anything that might be of service; and, at the same time, recommending to him an industrious young man who kept a pickle-shop. JOHNSON. "Ay, Sir, here you have a specimen of human sympathy; a friend hanged, and a cucumber pickled. We know not whether Baretti or the pickle-man has kept Davies from sleep: nor does he know himself. And as to his not sleeping, Sir; Tom Davies is a very great man; Tom has been upon the stage and knows how to do those things: I have not been upon the stage, and cannot do those things." BOSWELL. "I have often blamed myself, Sir, for not feeling for others, as sensibly as many say they do." JOHNSON. "Sir, don't be duped by them any more. You will find these very feeling people are not very ready to do you good. They *pay* you by *feeling*."

BOSWELL. "Foote has a great deal of humor." JOHNSON. "Yes, Sir." BOSWELL. "He has a singular talent of exhibiting character." JOHNSON. "Sir, it is not a talent; it is a vice; it is what others abstain from. It is not comedy, which exhibits the character of a species, as that of a miser gathered from many misers: it is a farce which exhibits individuals." BOSWELL. "Did not he think of exhibiting you, Sir?" JOHNSON. "Sir, fear restrained him; he knew I would have broken his bones. I would have saved him the trouble of cutting off a leg; I would not have left him a leg to cut off." BOSWELL. "Pray, Sir, is not Foote an infidel?" JOHNSON. "I do not know, Sir, that the fellow is an infidel; but if he be an infidel, he is an infidel as a dog is an infidel; that is to say, he has never thought upon the subject." BOSWELL. "I suppose, Sir, he has thought superficially, and seized the first notions which occurred to his mind." JOHNSON. "Why then, Sir, still he is like a dog,

that snatches the piece next him. Did you never observe that dogs have not the power of comparing? A dog will take a small bit of meat as readily as a large, when both are before him."

"Buchanan (he observed), has fewer *centos* than any modern Latin poet. He not only had great knowledge of the Latin language, but was a great poetical genius. Both the Scaligers praise him."

He again talked of the passage in Congreve with high commendation, and said, "Shakespeare never has six lines together without a fault. Perhaps you may find seven: but this does not refute my general assertion. If I come to an orchard, and say there's no fruit here, and then comes a poring man, who finds two apples and three pears, and tells me, 'Sir, you are mistaken, I have found both apples and pears,' I should laugh at him: what would that be to the purpose?"

BOSWELL. "What do you think of Dr. Young's 'Night Thoughts,' Sir?" JOHNSON. "Why, Sir, there are very fine things in them." BOSWELL. "Is there not less religion in the nation now, Sir, than there was formerly?" JOHNSON. "I don't know, Sir, that there is." BOSWELL. "For instance, there used to be a chaplain in every great family, which we do not find now." JOHNSON. "Neither do you find any of the state servants which great families used formerly to have. There is a change of modes in the whole department of life."

Next day, October 20, he appeared, for the only time I suppose in his life, as a witness in a Court of Justice, being called to give evidence to the character of Mr. Baretti, who having stabbed a man in the street, was arraigned at the Old Bailey for murder. Never did such a constellation of genius enlighten the awful Sessions House, emphatically called JUSTICE HALL; Mr. Burke, Mr. Garrick, Mr. Beauclerk, and Dr. Johnson: and undoubtedly their favorable testimony had due weight with the Court and Jury. Johnson gave his evidence in a slow, deliberate, and distinct manner, which was uncommonly impressive. It is well known that Mr. Baretti was acquitted.

On the 26th of October, we dined together at the Mitre tavern. I found fault with Foote for indulging his talent of ridicule at the expense of his visitors, which I colloquially termed making fools of his company. JOHNSON. "Why,

Sir, when you go to see Foote, you do not go to see a saint: you go to see a man who will be entertained at your house, and then bring you on a public stage; who will entertain you at his house, for the very purpose of bringing you on a public stage. Sir, he does not make fools of his company; they whom he exposes are fools already: he only brings them into action."

Talking of trade, he observed, "It is a mistaken notion that a vast deal of money is brought into a nation by trade. It is not so. Commodities come from commodities; but trade produces no capital accession of wealth. However, though there should be little profit in money, there is a considerable profit in pleasure, as it gives to one nation the productions of another; as we have wines and fruits, and many other foreign articles, brought to us." BOSWELL. "Yes, Sir, and there is a profit in pleasure, by its furnishing occupation to such numbers of mankind." JOHNSON. "Why, Sir, you cannot call that pleasure to which all are averse, and which none begin but with the hope of leaving off; a thing which men dislike before they have tried it, and when they have tried it." BOSWELL. "But, Sir, the mind must be employed, and we grow weary when idle." JOHNSON. "That is, Sir, because others being busy, we want company; but if we are all idle, there would be no growing weary; we should all entertain one another. There is, indeed, this in trade: — it gives men an opportunity of improving their situation. If there were no trade, many who are poor would always remain poor. But no man loves labor for itself." BOSWELL. "Yes, Sir, I know a person who does. He is a very laborious Judge, and he loves the labor." JOHNSON. "Sir, that is because he loves respect and distinction. Could he have them without labor, he would like it less." BOSWELL. "He tells me he likes it for itself." — "Why, Sir, he fancies so, because he is not accustomed to abstract."

There was a pretty large circle this evening. Dr. Johnson was in very good humor, lively, and ready to talk upon all subjects. Mr. Fergusson, the self-taught philosopher, told him of a new invented machine which went without horses: a man who sat in it turned a handle, which worked a spring that drove it forward. "Then, Sir, (said Johnson,) what is gained is, the man has his choice whether he will move himself alone, or him-

self and the machine too." Dominicetti being mentioned, he would not allow him any merit. "There is nothing in all this boasted system. No, Sir; medicated baths can be no better than warm water: their only effect can be that of tepid moisture." One of the company took the other side, maintaining that medicines of various sorts, and some too of most powerful effect, are introduced into the human frame by the medium of the pores; and, therefore, when warm water is impregnated with salutiferous substances, it may produce great effects as a bath. This appeared to me very satisfactory. Johnson did not answer it; but talking for victory, and determined to be master of the field, he had recourse to the device which Goldsmith imputed to him in the witty words of one of Cibber's comedies: "There is no arguing with Johnson; for when his pistol misses fire, he knocks you down with the butt end of it." He turned to the gentleman, "Well, Sir, go to Dominicetti, and get thyself fumigated; but be sure that the steam be directed to thy *head*, for *that* is the *peccant part*." This produced a triumphant roar of laughter from the motley assembly of philosophers, printers, and dependants, male and female.

I know not how so whimsical a thought came into my mind, but I asked, "If, Sir, you were shut up in a castle, and a newborn child with you, what would you do?" JOHNSON. "Why, Sir, I should not much like my company." BOSWELL. "But would you take the trouble of rearing it?" He seemed, as may well be supposed, unwilling to pursue the subject: but upon my persevering in my question, replied, "Why, yes, Sir, I would; but I must have all conveniences. If I had no garden, I would make a shed on the roof, and take it there for fresh air. I should feed it, and wash it much, and with warm water to please it, not with cold water to give it pain." BOSWELL. "But, Sir, does not heat relax?" JOHNSON. "Sir, you are not to imagine the water is to be very hot. I would not *coddle* the child. No, Sir, the hardy method of treating children does no good. I'll take you five children from London, who shall cuff five Highland children. Sir, a man bred in London will carry a burthen, or run, or wrestle, as well as a man brought up in the hardest manner in the country." BOSWELL. "Good living, I suppose, makes the Londoners strong."

JOHNSON. "Why, Sir, I don't know that it does. Our chairmen from Ireland, who are as strong men as any, have been brought up upon potatoes. Quantity makes up for quality." BOSWELL. "Would you teach this child that I have furnished you with, anything?" JOHNSON. "No, I should not be apt to teach it." BOSWELL. "Would not you have a pleasure in teaching it?" JOHNSON. "No, Sir, I should *not* have a pleasure in teaching it." BOSWELL. "Have you not a pleasure in teaching men! — *There* I have you. You have the same pleasure in teaching men, that I should have in teaching children." JOHNSON. "Why, something about that."

BOSWELL. "Do you think, Sir, that what is called natural affection is born with us? It seems to me to be the effect of habit, or of gratitude for kindness. No child has it for a parent whom it has not seen." JOHNSON. "Why, Sir, I think there is an instinctive natural affection in parents towards their children."

Russia being mentioned as likely to become a great empire, by the rapid increase of population: — JOHNSON. "Why, Sir, I see no prospect of their propagating more. They can have no more children than they can get. I know of no way to make them breed more than they do. It is not from reason and prudence that people marry, but from inclination. A man is poor; he thinks, 'I cannot be worse, and so I'll e'en take Peggy.'" BOSWELL. "But have not nations been more populous at one period than another?" JOHNSON. "Yes, Sir; but that has been owing to the people being less thinned at one period than another, whether by emigrations, war, or pestilence, not by their being more or less prolific. Births at all times bear the same proportion to the same number of people." BOSWELL. "But, to consider the state of our own country; — does not throwing a number of farms into one hand hurt population?" JOHNSON. "Why no, Sir; the same quantity of food being produced, will be consumed by the same number of mouths, though the people may be disposed of in different ways. We see, if corn be dear, and butchers' meat cheap, the farmers all apply themselves to the raising of corn, till it becomes plentiful and cheap, and then butchers' meat becomes dear; so that an equality is always preserved. No, Sir, let fanciful men do as they will, de-

pend upon it, it is difficult to disturb the system of life." Boswell. "But, Sir, is it not a very bad thing for landlords to oppress their tenants, by raising their rents?" Johnson. "Very bad. But, Sir, it never can have any general influence: it may distress some individuals. For, consider this: landlords cannot do without tenants. Now tenants will not give more for land, than land is worth. If they can make more of their money by keeping a shop, or any other way, they do it, and so oblige landlords to let land come back to a reasonable rent, in order that they may get tenants. Land, in England, is an article of commerce. A tenant who pays his landlord his rent, thinks himself no more obliged to him than you think yourself obliged to a man in whose shop you buy a piece of goods. He knows the landlord does not let him have his land for less than he can get from others, in the same manner as the shopkeeper sells his goods. No shopkeeper sells a yard of ribbon for sixpence when sevenpence is the current price." Boswell. "But, Sir, is it not better that tenants should be dependent on landlords?" Johnson. "Why, Sir, as there are many more tenants than landlords, perhaps strictly speaking, we should wish not. But if you please you may let your lands cheap, and so get the value, part in money and part in homage. I should agree with you in that." Boswell. "So, Sir, you laugh at schemes of political improvement." Johnson. "Why, Sir, most schemes of political improvement are very laughable things."

When we were alone, I introduced the subject of death, and endeavored to maintain that the fear of it might be got over. I told him that David Hume said to me, he was no more uneasy to think he should *not be* after his life, than that he *had not been* before he began to exist. Johnson. "Sir, if he really thinks so, his perceptions are disturbed; he is mad; if he does not think so, he lies. He may tell you, he holds his finger in the flame of a candle, without feeling pain; would you believe him? When he dies, he at least gives up all he has." Boswell. "Foote, Sir, told me that when he was very ill he was not afraid to die." Johnson. "It is not true, Sir. Hold a pistol to Foote's breast, or to Hume's breast, and threaten to kill them, and you'll see how they behave." Boswell. "But may we not fortify our minds for the approach

of death?" — Here I am sensible I was in the wrong, to bring before his view what he ever looked upon with horror; for although when in a celestial frame of mind, in his "Vanity of Human Wishes," he has supposed death to be "kind Nature's signal for retreat" from this state of being to "a happier seat," his thoughts upon this awful change were in general full of dismal apprehensions. His mind resembled the vast amphitheater, the Coliseum at Rome. In the center stood his judgment, which like a mighty gladiator combated those apprehensions that, like the wild beasts of the *Arena*, were all around in cells, ready to be let out upon him. After a conflict, he drives them back into their dens; but not killing them, they were still assailing him. To my question, whether we might not fortify our minds for the approach of death, he answered, in a passion, "No, Sir, let it alone. It matters not how a man dies, but how he lives. The act of dying is not of importance, it lasts so short a time." He added, (with an earnest look,) "A man knows it must be so, and submits. It will do him no good to whine."

I attempted to continue the conversation. He was so provoked, that he said: "Give us no more of this;" and was thrown into such a state of agitation, that he expressed himself in a way that alarmed and distressed me; showed an impatience that I should leave him, and when I was going away, called to me sternly, "Don't let us meet to-morrow."

I went home exceedingly uneasy. All the harsh observations which I had ever heard made upon his character, crowded into my mind; and I seemed to myself like the man who had put his head into the lion's mouth a great many times with perfect safety, but at last had it bit off.

Next morning I sent him a note, stating that I might have been in the wrong, but it was not intentionally; he was therefore, I could not help thinking, too severe upon me. That notwithstanding our agreement not to meet that day, I would call on him in my way to the city, and stay five minutes by my watch. "You are, (said I,) in my mind, since last night, surrounded with cloud and storm. Let me have a glimpse of sunshine, and go about my affairs in serenity and cheerfulness."

Upon entering his study, I was glad that he was not alone, which would have made our meeting more awkward. There were with him Mr. Steevens and Mr. Tyers, both of whom I now saw for the first time. My note had, on his own reflection, softened him, for he received me very complacently; so that I unexpectedly found myself at ease; and joined in the conversation.

He said, the critics had done too much honor to Sir Richard Blackmore, by writing so much against him. That in his "Creation" he had been helped by various wits, a line by Phillips, and a line by Tickell; so that by their aid, and that of others, the poem had been made out.

I defended Blackmore's supposed lines, which have been ridiculed as absolute nonsense: —

> "A painted vest Prince Vortiger had on,
> Which from a naked Pict his grandsire won."

I maintained it to be a poetical conceit. A Pict being painted, if he is slain in battle, and a vest is made of his skin, it is a painted vest won from him, though he was naked.

Johnson spoke unfavorably of a certain pretty voluminous author, saying, "He used to write anonymous books, and then other books commending those books, in which there was something of rascality."

I whispered him, "Well, Sir, you are now in good humor." JOHNSON. "Yes, Sir." I was going to leave him, and had got as far as the staircase. He stopped me, and smiling, said, "Get you gone *in*"; a curious mode of inviting me to stay, which I accordingly did for some time longer.

This little incidental quarrel and reconciliation, which, perhaps, I may be thought to have detailed too minutely, must be esteemed as one of many proofs which his friends had, that though he might be charged with *bad humor* at times, he was always a *good-natured* man; and I have heard Sir Joshua Reynolds, a nice and delicate observer of manners, particularly remark, that when upon any occasion Johnson had been rough to any person in company, he took the first opportunity of reconciliation, by drinking to him, or addressing his discourse to him; but if he found his dignified indirect overtures

sullenly neglected, he was quite indifferent, and considered himself as having done all that he ought to do, and the other as now in the wrong.

We got into a boat to cross over to Black-friars; and as we moved along the Thames, I talked to him of a little volume, which, altogether unknown to him, was advertised to be published in a few days, under the title of "*Johnsoniana*, or *Bon-Mots* of Dr. Johnson." JOHNSON. "Sir, it is a mighty impudent thing." BOSWELL. "Pray, Sir, could you have no redress if you were to prosecute a publisher for bringing out, under your name, what you never said, and ascribing to you dull stupid nonsense, or making you swear profanely, as many ignorant relaters of your *bon-mots* do?" JOHNSON. "No, Sir; there will always be some truth mixed with the falsehood, and how can it be ascertained how much is true and how much is false? Besides, Sir, what damages would a jury give me for having been represented as swearing?" BOSWELL. "I think, Sir, you should at least disavow such a publication, because the world and posterity might with much plausible foundation say, 'Here is a volume which was publicly advertised and came out in Dr. Johnson's own time, and, by his silence, was admitted by him to be genuine.'" JOHNSON. "I shall give myself no trouble about the matter."

He was, perhaps, above suffering from such spurious publications; but I could not help thinking, that many men would be much injured in their reputation, by having absurd and vicious sayings imputed to them; and that redress ought in such cases to be given.

He said, "The value of every story depends on its being true. A story is a picture either of an individual or of human nature in general; if it be false, it is a picture of nothing. For instance: suppose a man should tell that Johnson, before setting out for Italy, as he had to cross the Alps, sat down to make himself wings. This many people would believe: but it would be a picture of nothing. —— (naming a worthy friend of ours), used to think a story, a story, till I showed him that truth was essential to it." I observed, that Foote entertained us with stories which were not true; but that, indeed, it was properly not as narratives that Foote's stories pleased us, but as collec-

tions of ludicrous images. JOHNSON. "Foote is quite impartial, for he tells lies of everybody."

The importance of strict and scrupulous veracity cannot be too often inculcated. Johnson was known to be so rigidly attentive to it, that even in his common conversation, the slightest circumstance was mentioned with exact precision. The knowledge of his having such a principle and habit made his friends have a perfect reliance on the truth of everything that he told, however it might have been doubted if told by many others. As an instance of this, I may mention an odd incident which he related as having happened to him one night in Fleet-street. "A gentlewoman (said he) begged I would give her my arm to assist her in crossing the street, which I accordingly did; upon which she offered me a shilling, supposing me to be the watchman. I perceived that she was somewhat in liquor." This, if told by most people, would have been thought an invention; when told by Johnson, it was believed by his friends as much as if they had seen what passed.

We landed at the Templestairs, where we parted.

I found him in the evening in Mrs. Williams's room. We talked of religious orders. He said, "It is as unreasonable for a man to go into a Carthusian convent for fear of being immoral, as for a man to cut off his hands for fear he should steal. There is, indeed, great resolution in the immediate act of dismembering himself; but when that is once done, he has no longer any merit; for though it is out of his power to steal, yet he may all his life be a thief in his heart. So when a man has once become a Carthusian, he is obliged to continue so, whether he chooses it or not. Their silence, too, is absurd. We read in the Gospel of the apostles being sent to preach, but not to hold their tongues. All severity that does not tend to increase good, or prevent evil, is idle. I said to the Lady Abbess of a convent, 'Madam, you are here, not for the love of virtue, but the fear of vice.' She said, 'She should remember this as long as she lived.'" I thought it hard to give her this view of her situation, when she could not help it; and, indeed, I wondered at the whole of what he now said; because, both in his *Rambler* and *Idler*, he treats religious austerities with much solemnity of respect.

Finding him still persevering in his abstinence from wine, I

ventured to speak to him of it. JOHNSON. "Sir, I have no objection to a man's drinking wine, if he can do it in moderation. I found myself apt to go to excess in it, and therefore, after having been for some time without it, on account of illness, I thought it better not to return to it. Every man is to judge for himself, according to the effects which he experiences. One of the fathers tells us, he found fasting made him so peevish that he did not practise it."

Though he often enlarged upon the evil of intoxication, he was by no means harsh and unforgiving to those who indulged in occasional excess in wine. One of his friends, I well remember, came to sup at a tavern with him and some other gentlemen, and too plainly discovered that he had drunk too much at dinner. When one who loved mischief, thinking to produce a severe censure, asked Johnson, a few days afterwards, "Well, Sir, what did your friend say to you, as an apology for being in such a situation?" Johnson answered, "Sir, he said all that a man *should* say: he said he was sorry for it."

I heard him once give a very judicious practical advice upon this subject: "A man who has been drinking wine at all freely, should never go into a new company. With those who have partaken of wine with him, he may be pretty well in unison; but he will probably be offensive, or appear ridiculous, to other people."

He allowed very great influence to education. "I do not deny, Sir, but there is some original difference in minds; but it is nothing in comparison of what is formed by education. We may instance the science of *numbers*, which all minds are equally capable of attaining: yet we find a prodigious difference in the powers of different men, in that respect, after they are grown up, because their minds have been more or less exercised in it: and I think the same cause will explain the difference of excellence in other things, gradations admitting always some difference in the first principles."

This is a difficult subject; but it is best to hope that diligence may do a great deal. We are *sure* of what it can do, in increasing our mechanical force and dexterity.

I again visited him on Monday. He took occasion to enlarge, as he often did, upon the wretchedness of a sea life.

"A ship is worse than a jail. There is, in a jail, better air, better company, better conveniency of every kind; and a ship has the additional disadvantage of being in danger. When men come to like a sea life, they are not fit to live on land." — "Then (said I) it would be cruel in a father to breed his son to the sea." JOHNSON. "It would be cruel in a father who thinks as I do. Men go to sea, before they know the unhappiness of that way of life; and when they have come to know it, they cannot escape from it, because it is then too late to choose another profession; as indeed is generally the case with men, when they have once engaged in any particular way of life."

On Tuesday, March 19, which was fixed for our proposed jaunt, we met in the morning at the Somerset coffee-house in the Strand, where we were taken up by the Oxford coach. He was accompanied by Mr. Gwyn, the architect; and a gentleman of Merton College, whom he did not know, had the fourth seat. We soon got into conversation; for it was very remarkable of Johnson, that the presence of a stranger had no restraint upon his talk. I observed that Garrick, who was about to quit the stage, would soon have an easier life. JOHNSON. "I doubt that, Sir." BOSWELL. "Why, Sir, he will be Atlas with the burthen off his back." JOHNSON. "But I know not, Sir, if he will be so steady without his load. However, he should never play any more, but be entirely the gentleman, and not partly the player; he should no longer subject himself to be hissed by a mob, or to be insolently treated by performers, whom he used to rule with a high hand, and who would gladly retaliate." BOSWELL. "I think he should play once a year for the benefit of decayed actors, as it has been said he means to do." JOHNSON. "Alas, Sir! he will soon be a decayed actor himself."

Johnson expressed his disapprobation of ornamental architecture, such as magnificent columns supporting a portico, or expensive pilasters supporting merely their own capitals, "because it consumes labor disproportionate to its utility." For the same reason he satirized statuary. "Painting (said he) consumes labor not disproportionate to its effect; but a fellow will hack half a year at a block of marble to make something in stone that hardly resembles a man. The value of statu-

ary is owing to its difficulty. You would not value the finest head cut upon a carrot." Here he seemed to me to be strangely deficient in taste; for surely statuary is a noble art of imitation, and preserves a wonderful expression of the varieties of the human frame; and although it must be allowed that the circumstances of difficulty enhance the value of a marble head, we should consider, that if it requires a long time in the performance, it has a proportionate value in durability.

Gwyn was a fine, lively, rattling fellow. Dr. Johnson kept him in subjection, but with a kindly authority. The spirit of the artist, however, rose against what he thought a Gothic attack, and he made a brisk defense. "What, Sir, you will allow no value to beauty in architecture or in statuary? Why should we allow it then in writing? Why do you take the trouble to give us so many fine allusions, and bright images, and elegant phrases? You might convey all your instruction without these ornaments." Johnson smiled with complacency; but said, "Why, Sir, all these ornaments are useful, because they obtain an easier reception for truth; but a building is not at all more convenient for being decorated with superfluous carved work."

Gwyn at last was lucky enough to make one reply to Dr. Johnson, which he allowed to be excellent. Johnson censured him for taking down a church which might have stood many years, and building a new one at a different place, for no other reason but that there might be a direct road to a new bridge; and his expression was, "You are taking a church out of the way, that the people may go in a straight line to the bridge." — "No, Sir, (said Gwyn,) I am putting the church *in* the way, that the people may not *go out of the way*." JOHNSON. (with a hearty loud laugh of approbation,) "Speak no more. Rest your colloquial fame upon this."

Next morning, Thursday, March 21, we set out in a post-chaise to pursue our ramble. It was a delightful day, and we rode through Blenheim park. When I looked at the magnificent bridge built by John Duke of Marlborough, over a small rivulet, and recollected the epigram made upon it: —

> "The lofty arch his high ambition shows,
> The stream, an emblem of his bounty flows:"

and saw that now, by the genius of Brown, a magnificent body of water was collected, I said, "They have *drowned* the epigram." I observed to him, while in the midst of the noble scene around us, "You and I, Sir, have, I think, seen together the extremes of what can be seen in Britain — the wild rough island of Mull, and Blenheim park."

We dined at an excellent inn at Chapel-house, where he expatiated on the felicity of England in its taverns and inns, and triumphed over the French for not having, in any perfection, the tavern life. "There is no private house, (said he,) in which people can enjoy themselves so well, as at a capital tavern. Let there be ever so great plenty of good things, ever so much grandeur, ever so much elegance, ever so much desire that everybody should be easy; in the nature of things it cannot be: there must always be some degree of care and anxiety. The master of the house is anxious to entertain his guests; the guests are anxious to be agreeable to him; and no man, but a very impudent dog indeed, can as freely command what is in another man's house, as if it were his own. Whereas, at a tavern, there is a general freedom from anxiety. You are sure you are welcome: and the more noise you make, the more trouble you give, the more good things you call for, the welcomer you are. No servants will attend you with the alacrity which waiters do, who are incited by the prospect of an immediate reward in proportion as they please. No, Sir; there is nothing which has yet been contrived by man, by which so much happiness is produced as by a good tavern or inn." He then repeated, with great emotion, Shenstone's lines: —

> "Whoe'er has travel'd life's dull round,
> Where'er his stages may have been,
> May sigh to think he still has found
> The warmest welcome at an inn."

My illustrious friend, I thought, did not sufficiently admire Shenstone. That ingenious and elegant gentleman's opinion of Johnson appears in one of his letters to Mr. Greaves, dated February 9, 1760. "I have lately been reading one or two volumes of the *Rambler;* who, excepting against some few hardnesses in his manner, and the want of more examples to

enliven, is one of the most nervous, most perspicuous, most concise, most harmonious prose writers, I know. A learned diction improves by time."

In the afternoon, as we were driven rapidly along in the post-chaise, he said to me, "Life has not many things better than this."

We stopped at Stratford-upon-Avon, and drank tea and coffee; and it pleased me to be with him upon the classic ground of Shakspeare's native place.

He spoke slightingly of Dyer's "Fleece." — "The subject, Sir, cannot be made poetical. How can a man write poetically of serges and druggets! Yet you will hear many people talk to you gravely of that *excellent* poem, 'The Fleece.'" Having talked of Grainger's "Sugar-Cane," I mentioned to him Mr. Langton's having told me, that this poem, when read in manuscript at Sir Joshua Reynolds's, had made all the assembled wits burst into a laugh, when, after much blank verse pomp, the poet began a new paragraph thus: —

"Now, Muse, let's sing of *rats*."

And what increased the ridicule was, that one of the company, who slyly overlooked the reader, perceived that the word had been originally *mice*, and had been altered to *rats*, as more dignified.

This passage does not appear in the printed work, Dr. Grainger, or some of his friends, it should seem, having become sensible that introducing even *rats*, in a grave poem, might be liable to banter. He, however, could not bring himself to relinquish the idea: for they are thus, in a still more ludicrous manner, periphrastically exhibited in his poem as it now stands: —

"Nor with less waste the whisker'd vermin race
A countless clan despoil the lowland cane."

Johnson said, that Dr. Grainger was an agreeable man; a man who would do any good that was in his power. His translation of Tibullus, he thought, was very well done; but "The Sugar-Cane, a Poem," did not please him; for, he exclaimed, "What could he make of a sugar-cane? One might as well write 'The Parsley-Bed, a Poem;' or 'The Cabbage-

Garden, a Poem.'" BOSWELL. "You must then *pickle* your cabbage with the *sal atticum*." JOHNSON. "You know there is already 'The Hop-Garden, a Poem': and, I think, one could say a great deal about cabbage. The poem might begin with the advantages of civilized society over a rude state, exemplified by the Scotch, who had no cabbages till Oliver Cromwell's soldiers introduced them; and one might thus show how arts are propagated by conquest, as they were by the Roman arms." He seemed to be much diverted with the fertility of his own fancy.

I told him, that I heard Dr. Percy was writing the history of the wolf in Great Britain. JOHNSON. "The wolf, Sir! why the wolf? Why does he not write of the bear, which we had formerly? Nay, it is said we had the beaver. Or why does he not write of the gray rat, the Hanover rat, as it is called, because it is said to have come into this country about the time that the family of Hanover came? I should like to see '*The History of the Gray Rat, by Thomas Percy, D.D., Chaplain in Ordinary to His Majesty*,'" (laughing immoderately). BOSWELL. "I am afraid a court chaplain could not decently write of the gray rat." JOHNSON. "Sir, he need not give it the name of the Hanover rat." Thus could he indulge a luxuriant sportive imagination, when talking of a friend whom he loved and esteemed.

He mentioned to me the singular history of an ingenious acquaintance. "He had practised physic in various situations with no great emolument. A West India gentleman, whom he delighted by his conversation, gave him a bond for a handsome annuity during his life, on the condition of his accompanying him to the West Indies, and living with him there for two years. He accordingly embarked with the gentleman; but upon the voyage fell in love with a young woman who happened to be one of the passengers, and married the wench. From the imprudence of his disposition he quarreled with the gentleman, and declared he would have no connection with him. So he forfeited the annuity. He settled as a physician in one of the Leeward Islands. A man was sent out to him merely to compound his medicines. This fellow set up as a rival to him in his practice of physic, and got so much the better of him in

the opinion of the people of the island, that he carried away all the business, upon which he returned to England, and soon after died."

On Friday, March 22, having set out early from Henley, where we had lain the preceding night, we arrived at Birmingham about nine o'clock, and, after breakfast, went to call on his old schoolfellow Mr. Hector. A very stupid maid, who opened the door told us that, "her master was gone out; he was gone to the country; she could not tell when he would return." In short, she gave us a miserable reception; and Johnson observed, "She would have behaved no better to people who wanted him in the way of his profession." He said to her, "My name is Johnson; tell him I called. Will you remember the name?" She answered with rustic simplicity, in the Warwickshire pronunciation, "I don't understand you, Sir." — "Blockhead, (said he,) I'll write." I never heard the word *blockhead* applied to a woman before, though I do not see why it should not, when there is evident occasion for it. He, however, made another attempt to make her understand him, and roared loud in her ear, "*Johnson*," and then she caught the sound.

I wished to have stayed at Birmingham to-night, to have talked more with Mr. Hector; but my friend was impatient to reach his native city; so we drove on that stage in the dark, and were long pensive and silent. When we came within the focus of the Lichfield lamps, "Now, (said he,) we are getting out of a state of death." We put up at the Three Crowns, not one of the great inns, but a good old-fashioned one, which was kept by Mr. Wilkins, and was the very next house to that in which Johnson was born and brought up, and which was still his own property. We had a comfortable supper, and got into high spirits. I felt all my Toryism glow in this old capital of Staffordshire. I could have offered incense *genio loci;* and I indulged in libations of that ale, which Boniface, in "The Beaux' Stratagem," recommends with such an eloquent jollity.

Next morning he introduced me to Mrs. Lucy Porter, his stepdaughter. She was now an old maid, with much simplicity of manner. She had never been in London. Her brother, a Captain in the navy, had left her a fortune of ten thousand

pounds; about a third of which she had laid out in building a stately house, and making a handsome garden, in an elevated situation in Lichfield. Johnson, when here by himself, used to live at her house. She reverenced him, and he had a parental tenderness for her.

We then visited Mr. Peter Garrick, who had that morning received a letter from his brother David, announcing our coming to Lichfield. He was engaged to dinner, but asked us to tea, and to sleep at his house. Johnson, however, would not quit his old acquaintance Wilkins, of the Three Crowns. The family likeness of the Garricks was very striking; and Johnson thought that David's vivacity was not so peculiar to himself as was supposed. "Sir, (said he,) I don't know but if Peter had cultivated all the arts of gaiety as much as David has done, he might have been as brisk and lively. Depend upon it, Sir, vivacity is much an art, and depends greatly on habit." I believe there is a good deal of truth in this, notwithstanding a ludicrous story told me by a lady abroad, of a heavy German baron, who had lived much with the young English at Geneva, and was ambitious to be as lively as they; with which view he, with assiduous exertion, was jumping over the tables and chairs in his lodgings; and when the people of the house ran in and asked, with surprise, what was the matter, he answered, "*Sh' apprens t'etre fif.*"

We dined at our inn, and had with us a Mr. Jackson, one of Johnson's schoolfellows, whom he treated with much kindness, though he seemed to be a low man, dull and untaught. He had a coarse gray coat, black waistcoat, greasy leather breeches, and a yellow uncurled wig; and his countenance had the ruddiness which betokens one who is in no haste to "leave his can." He drank only ale. He had tried to be a cutler at Birmingham, but had not succeeded; and now he lived poorly at home, and had some scheme of dressing leather in a better manner than common; to his indistinct account of which Dr. Johnson listened with patient attention, that he might assist him with his advice. Here was an instance of genuine humanity and real kindness in this great man, who has been most unjustly represented as altogether harsh and destitute of tenderness. A thousand such instances might have been recorded

in the course of his long life; though that his temper was warm and hasty, and his manner often rough, cannot be denied.

I saw here, for the first time, *oat ale;* and oat cakes, not hard as in Scotland, but soft like a Yorkshire cake, were served at breakfast. It was pleasant to me to find that "*Oats*," the "*food of horses*," were so much used as the *food of the people* in Dr. Johnson's own town. He expatiated in praise of Lichfield and its inhabitants, who, he said, were "the most sober, decent people in England, the genteelest in proportion to their wealth, and spoke the purest English." I doubted as to the last article of this eulogy: for they had several provincial sounds; as *there*, pronounced like *fear*, instead of like *fair; once*, pronounced *woonse*, instead of *wunse* or *wonse*. Johnson himself never got entirely free of those provincial accents. Garrick sometimes used to take him off, squeezing a lemon into a punch-bowl, with uncouth gesticulations, looking round the company, and calling out, "Who's for *poonsh?*"

Very little business appeared to be going forward in Lichfield. I found however two strange manufactures for so inland a place, sail-cloth and streamers for ships; and I observed them making some saddle-cloths, and dressing sheep-skins: but upon the whole, the busy hand of industry seemed to be quite slackened. "Surely, Sir, (said I,) you are an idle set of people." "Sir, (said Johnson,) we are a city of philosophers, we work with our heads, and make the boobies of Birmingham work for us with their hands."

There was at this time a company of players performing at Lichfield. The manager, Mr. Stanton, sent his compliments, and begged leave to wait on Dr. Johnson. Johnson received him very courteously, and he drank a glass of wine with us. He was a plain decent well-behaved man, and expressed his gratitude to Dr. Johnson for having once got him permission from Dr. Taylor at Ashbourne to play there upon moderate terms. Garrick's name was soon introduced. JOHNSON. "Garrick's conversation is gay and grotesque. It is a dish of all sorts, but all good things. There is no solid meat in it: there is a want of sentiment in it. Not but that he has sentiment sometimes, and sentiment, too, very powerful and very pleasing: but it has not its full proportion in his conversation."

When we were by ourselves he told me, "Forty years ago, Sir, I was in love with an actress here, Mrs. Emmet, who acted Flora, in 'Hob in the Well.'" What merit this lady had as an actress, or what was her figure, or her manner, I have not been informed; but, if we may believe Mr. Garrick, his old master's taste in theatrical merit was by no means refined; he was not an *elegans formarum spectator*. Garrick used to tell that Johnson said of an actor, who played Sir Harry Wildair at Lichfield, "There is a courtly vivacity about the fellow"; when in fact, according to Garrick's account, "he was the most vulgar ruffian that ever went upon *boards*."

We had promised Mr. Stanton to be at his theater on Monday. Dr. Johnson jocularly proposed to me to write a Prologue for the occasion: "A Prologue, by James Boswell, Esq. from the Hebrides." I was really inclined to take the hint. Methought, "Prologue, spoken before Dr. Samuel Johnson, at Lichfield, 1776"; would have sounded as well as, "Prologue, spoken before the Duke of York at Oxford," in Charles the Second's time. Much might have been said of what Lichfield had done for Shakespeare, by producing Johnson and Garrick. But I found he was averse to it.

We went and viewed the museum of Mr. Richard Green, apothecary here, who told me he was proud of being a relation of Dr. Johnson's. It was, truly, a wonderful collection, both of antiquities and natural curiosities, and ingenious works of art. He had all the articles accurately arranged, with their names upon labels, printed at his own little press; and on the staircase leading to it was a board, with the names of contributors marked in gold letters. A printed catalogue of the collection was to be had at a bookseller's. Johnson expressed his admiration of the activity and diligence and good fortune of Mr. Green, in getting together, in his situation, so great a variety of things; and Mr. Green told me that Johnson once said to him, "Sir, I should as soon have thought of building a man-of-war, as of collecting such a museum." Mr. Green's obliging alacrity in showing it was very pleasing. His engraved portrait, with which he has favored me, has a motto truly characteristical of his disposition, "*Nemo sibi vivat.*"

A physician being mentioned who had lost his practice,

because his whimsically changing his religion had made people distrustful of him, I maintained that this was unreasonable, as religion is unconnected with medical skill. JOHNSON. "Sir, it is not unreasonable; for when people see a man absurd in what they understand, they may conclude the same of him in what they do not understand. If a physician were to take to eating of horse-flesh, nobody would employ him; though one may eat horse-flesh, and be a very skilful physician. If a man were educated in an absurd religion, his continuing to profess it would not hurt him, though his changing to it would."

Mr. Seward mentioned to us the observations which he had made upon the strata of earth in volcanoes, from which it appeared that they were so very different in depth at different periods, that no calculation whatever could be made as to the time required for their formation. This fully refuted an anti-mosaical remark introduced into Captain Brydone's entertaining tour, I hope heedlessly, from a kind of vanity which is too common in those who have not sufficiently studied the most important of all subjects. Dr. Johnson, indeed, had said before, independent of this observation, "Shall all the accumulated evidence of the history of the world; — shall the authority of what is unquestionably the most ancient writing, be overturned by an uncertain remark such as this?"

On Monday, March 25, we breakfasted at Mrs. Lucy Porter's. Johnson had sent an express to Dr. Taylor's, acquainting him of our being at Lichfield, and Taylor had returned an answer that his post-chaise should come for us this day. While we sat at breakfast, Dr. Johnson received a letter by the post, which seemed to agitate him very much. When he had read it, he exclaimed, "One of the most dreadful things that has happened in my time." The phrase *my time*, like the word *age*, is usually understood to refer to an event of public or general nature. I imagined something like an assassination of the King — like a gunpowder plot carried into execution — or like another fire of London. When asked, "What is it, Sir?" he answered, "Mr. Thrale has lost his only son!" This was, no doubt, a very great affliction to Mr. and Mrs. Thrale, which their friends would consider accordingly; but from the manner in which the intelligence of it was communicated by Johnson, it appeared for

the moment to be comparatively small. I, however, soon felt a sincere concern, and was curious to observe how Dr. Johnson would be affected. He said, "This is a total extinction to their family, as much as if they were sold into captivity." Upon my mentioning that Mr. Thrale had daughters, who might inherit his wealth; — "Daughters, (said Johnson, warmly,) he'll no more value his daughters than —" I was going to speak. — "Sir, (said he,) don't you know how you yourself think? Sir, he wishes to propagate his name." In short, I saw male succession strong in his mind, even where there was no name, no family of any long standing. I said, it was lucky he was not present when this misfortune happened. JOHNSON. "It is lucky for *me*. People in distress never think that you feel enough." BOSWELL. "And, Sir, they will have the hope of seeing you, which will be a relief in the meantime; and when you get to them, the pain will be so far abated, that they will be capable of being consoled by you, which, in the first violence of it, I believe, would not be the case." JOHNSON. "No, Sir; violent pain of mind, like violent pain of body, *must* be severely felt." BOSWELL. "I own, Sir, I have not so much feeling for the distress of others, as some people have, or pretend to have; but I know this, that I would do all in my power to relieve them." JOHNSON. "Sir, it is affectation to pretend to feel the distress of others, as much as they do themselves. It is equally so, as if one should pretend to feel as much pain while a friend's leg is cutting off, as he does. No, Sir; you have expressed the rational and just nature of sympathy. I would have gone to the extremity of the earth to have preserved this boy."

He was soon quite calm. The letter was from Mr. Thrale's clerk, and concluded, "I need not say how much they wish to see you in London." He said, "We shall hasten back from Taylor's."

Mrs. Lucy Porter and some other ladies of the place talked a great deal of him when he was out of the room, not only with veneration but affection. It pleased me to find that he was so much *beloved* in his native city.

Mrs. Aston, whom I had seen the preceding night, and her sister, Mrs. Gastrel, a widow lady, had each a house and garden, and pleasure ground, prettily situated upon Stowhill, a gentle

eminence, adjoining to Lichfield. Johnson walked away to dinner there, leaving me by myself without any apology; I wondered at this want of that facility of manners, from which a man has no difficulty in carrying a friend to a house where he is intimate; I felt it very unpleasant to be thus left in solitude in a country town, where I was an entire stranger, and began to think myself unkindly deserted: but I was soon relieved, and convinced that my friend, instead of being deficient in delicacy, had conducted the matter with perfect propriety, for I received the following note in his handwriting: "Mrs. Gastrel, at the lower house on Stowhill, desires Mr. Boswell's company to dinner at two." I accepted of the invitation, and had here another proof how amiable his character was in the opinion of those who knew him best. I was not informed, till afterwards, that Mrs. Gastrel's husband was the clergyman who, while he lived at Stratford-upon-Avon, where he was proprietor of Shakespeare's garden, with Gothic barbarity cut down his mulberry tree, and, as Dr. Johnson told me, did it to vex his neighbors. His lady, I have reason to believe, on the same authority, participated in the guilt of what the enthusiasts of our immortal bard deem almost a species of sacrilege.

After dinner Dr. Johnson wrote a letter to Mrs. Thrale, on the death of her son. I said it would be very distressing to Thrale, but she would soon forget it, as she had so many things to think of. JOHNSON. "No, Sir, Thrale will forget it first. *She* has many things that she *may* think of. *He* has many things that he *must* think of." This was a very just remark upon the different effects of those light pursuits which occupy a vacant and easy mind, and those serious engagements which arrest attention, and keep us from brooding over grief.

He observed of Lord Bute, "It was said of Augustus, that it would have been better for Rome that he had never been born, or had never died. So it would have been better for this nation if Lord Bute had never been minister, or had never resigned."

In the evening we went to the Town-hall, which was converted into a temporary theater, and saw "Theodosius," with "The Stratford Jubilee." I was happy to see Dr. Johnson sitting in a conspicuous part of the pit, and receiving affectionate homage from all his acquaintance. We were quite gay and

merry. I afterwards mentioned to him that I condemned myself for being so, when poor Mr. and Mrs. Thrale were in such distress. JOHNSON. "You are wrong, Sir; twenty years hence Mr. and Mrs. Thrale will not suffer much pain from the death of their son. Now, Sir, you are to consider that distance of place, as well as distance of time, operates upon the human feelings. I would not have you be gay in the presence of the distressed, because it would shock them; but you may be gay at a distance. Pain for the loss of a friend, or of a relation whom we love, is occasioned by the want which we feel. In time the vacuity is filled with something else; or sometimes the vacuity closes up of itself."

I observed that it was strange how well Scotchmen were known to one another in their own country, though born in very distant counties; for we do not find that the gentlemen of neighboring counties in England are mutually known to each other. Johnson, with his usual acuteness, at once saw and explained the reason of this; "Why, Sir, you have Edinburgh, where the gentlemen from all your counties meet, and which is not so large but they are all known. There is no such common place of collection in England, except London, where from its great size and diffusion, many of those who reside in contiguous counties of England, may long remain unknown to each other."

On Tuesday, March 26, there came for us an equipage properly suited to a wealthy well-beneficed clergyman: Dr. Taylor's large, roomy post-chaise, drawn by four stout plump horses, and driven by two steady, jolly postilions, which conveyed us to Ashbourne; where I found my friend's schoolfellow living upon an establishment perfectly corresponding with his substantial creditable equipage: his house, garden, pleasure grounds, table, in short everything good, and no scantiness appearing. Every man should form such a plan of living as he can execute completely. Let him not draw an outline wider than he can fill up. I have seen many skeletons of show and magnificence which excite at once ridicule and pity. Dr. Taylor had a good estate of his own, and good preferment in the church, being a prebendary of Westminster, and rector of Bosworth. He was a diligent justice of the peace, and presided over the town of Ashbourne, to the inhabitants of which I was

told he was very liberal; and as a proof of this it was mentioned to me, he had the preceding winter distributed two hundred pounds among such of them as stood in need of his assistance. He had consequently a considerable political interest in the county of Derby, which he employed to support the Devonshire family; for though the schoolfellow and friend of Johnson, he was a Whig. I could not perceive in his character much congeniality of any sort with that of Johnson, who, however, said to me, "Sir, he has a very strong understanding." His size, and figure, and countenance, and manner, were that of a hearty English 'Squire, with the parson super-induced: and I took particular notice of his upper-servant, Mr. Peters, a decent grave man, in purple clothes, and a large white wig, like the butler or *major domo* of a bishop.

Dr. Johnson and Dr. Taylor met with great cordiality; and Johnson soon gave him the same sad account of their schoolfellow, Congreve, that he had given to Mr. Hector; adding a remark of such moment to the rational conduct of a man in the decline of life, that deserves to be imprinted upon every mind: "There is nothing against which an old man should be so much upon his guard as putting himself to nurse." Innumerable have been the melancholy instances of men once distinguished for firmness, resolution, and spirit, who in their latter days have been governed like children, by interested female artifice.

Dr. Taylor commended a physician who was known to him and Dr. Johnson, and said, "I fight many battles for him, as many people in the country dislike him." JOHNSON. "But you should consider, Sir, that by every one of your victories he is a loser; for, every man of whom you get the better, will be very angry, and resolve not to employ him; whereas if people get the better of you in argument about him, they'll think, 'We'll send for Dr. —— nevertheless.'" This was an observation deep and sure in human nature.

Next day we talked of a book in which an eminent judge was arraigned before the bar of the public, as having pronounced an unjust decision in a great cause. Dr. Johnson maintained that this publication would not give any uneasiness to the judge. "For, (said he,) either he acted honestly, or he meant to do in-

justice. If he acted honestly, his own consciousness will protect him; if he meant to do injustice, he will be glad to see the man who attacks him so much vexed."

Next day, as Dr. Johnson had acquainted Dr. Taylor of the reason for his returning speedily to London, it was resolved that we should set out after dinner. A few of Dr. Taylor's neighbors were his guests that day.

Dr. Johnson talked with approbation of one who had attained to the state of the philosophical wise man, that is, to have no want of anything. "Then, Sir, (said I,) the savage is a wise man." "Sir, (said he,) I do not mean simply being without, —but not having a want." I maintained against this proposition that it was better to have fine clothes, for instance, than not to feel the want of them. JOHNSON. "No, Sir; fine clothes are good only as they supply the want of other means of procuring respect. Was Charles the Twelfth, think you, less respected for his coarse blue coat and black stock? And you find the King of Prussia dresses plain, because the dignity of his character is sufficient." I here brought myself into a scrape, for I heedlessly said, "Would not *you*, Sir, be the better for velvet embroidery?" JOHNSON. "Sir, you put an end to all argument when you introduce your opponent himself. Have you no better manners? There is *your want*." I apologized by saying, I had mentioned him as an instance of one who wanted as little as any man in the world, and yet, perhaps, might receive some additional luster from dress.

FRANCIS WILLIAM BOURDILLON

FRANCIS WILLIAM BOURDILLON. Born March 22, 1852. Author of a short poem, "The Night Has a Thousand Eyes," "Nephelé," "Among the Flowers and Other Poems," "Young Maids and Old China," "Sursum Corda," "Miniscula"; translator of "Aucassin and Nicolette."

LIGHT

THE night has a thousand eyes,
And the day but one:

Yet the light of the bright world dies
With the setting sun.

The mind has a thousand eyes,
And the heart but one:
Yet the light of a whole life dies
When love is done.

BORDEN PARKER BOWNE

Borden Parker Bowne, an eminent American philosopher and theologian. Born at Leonardville, New Jersey, January 14, 1847. Professor of Philosophy, and Dean of Boston University since 1876. Author of "Studies in Theism," "Philosophy of Theism," "Principles of Ethics," "The Christian Revelation," "The Immanence of God," "The Christian Life," "The Atonement."

(The following selection, from "Personalism," is used by permission of Borden P. Bowne, and of Houghton Mifflin Company, Boston, the publishers.)

CHRISTIANITY THE HIGHEST RELIGION

Religion can begin with almost nothing, but it can have a normal unfolding only under appropriate conditions. Religion is no simple and changeless thing, but it is a function of our whole nature and varies with our development. Intellect, heart, conscience, and will alike contribute to our religious conceptions. Hence when there is little mental or moral development the religious instinct can cling to a stick or a stone or some low and hideous animal. But as life unfolds and intellect is clarified and conscience becomes regnant in our religious thinking, it then appears that there are certain conditions that must be met by any religion that is to command the assent of developed humanity. First of all, the object worshiped must be something which satisfies the intellect. As I have just said, when intellect

is asleep almost anything can be made a religious object, but when intellect is awake and alert and thought has done its work, it then becomes impossible for the intellect to worship any being lower than the Highest. Religion in idea aims at the perfect, and will have the perfect or nothing. When our insight is scanty we may content ourselves with very imperfect notions; but when once the larger vision comes, the older conception must either be abandoned or must be enlarged to meet the newer insight. This fact does away with all low superstitions; they flourish only in the darkness of ignorance. But when the mind has been nourished on the great truths of science, the great revelations of world study and historical and philosophical study, it becomes simply impossible for that mind to rest in any of the forms of polytheism and idolatry. Such a mind may make the motions of religion for selfish or other reasons, but it never really worships in any temple where the god is lower than the Highest. And if it be said that these images, etc., are but symbols, the answer is the same. No developed mind can find any worthy symbol of the Highest in animal forms and idolatrous rites and practices. The intellect stands in such a temple either silent or scoffing, and this is equally true whether the temple be Christian or non-Christian. Intellect has its inalienable rights in religion; and when they are not regarded, religion is sure, sooner or later, to grovel in abject and paralyzing superstition. The history of the Christian religion furnishes abundant illustration.

And equally religious development must take the direction of affirming not only a supreme reason but also a supreme righteousness. As a matter of fact, humanity has been distressingly slow in uniting the ethical and religious ideal, and historically there has been a great deal of religion that was either non-ethical or immoral, the two factors, the religious and the ethical, being brought into no vital union. We see this in both the ethnic religions and the non-Christian universal religions, and we see it also even in Christian lands. A great many people who are nominally Christians and who verily believe themselves to be really such, seem to have little thought that their religion makes any demands upon their conscience and that it should root and result in righteousness. Mechanical devices of ritual and the

repetition of verbal forms appear to be the sum of their religion. They differ from other idolaters, not in the spirit of their worship, but in the accident of its form. But there can be as genuine idolatry with words and phrases as with wood or stone images. "God is a spirit, and they that worship him must worship him in spirit and in truth." "He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" These great words strike with doom all superstitions and all immoral and mechanical religion. It is manifest that nothing can claim to be the perfect religion in which the religious and ethical factors are not indissolubly blended. The failure to unite these two factors is the great source of the hideous and destructive aberrations that have defiled religious history and made many religions the enemies of humanity. All these must wither away under the rebuking gaze of the developed intellect and conscience.

And not only must the object of worship be supreme reason and supreme righteousness, it must also be supreme goodness. This is a continuation of the somewhat negative conception of righteousness into the positive conception of ethical love. It is at this point that religious thinking has oftenest come short. If God is to be of any religious value to us and an object of real and adoring worship, he must be supremely good. This demand has by no means always been understood, and in consequence we find a kind of subconscious effort in religious development to think a truly ethical thought about God in connection with a world like this. The outlying religions have largely conceived God as indifferent and selfish. The gods of Epicurus were deaf or indifferent to human sorrow. The God of philosophy has largely been of the same sort, a kind of absolute metaphysical being, with no active moral quality, or if moral at all, in an abstract and unreal way. Likewise the God of theology for a long time hardly attained to any real active goodness, such as the thought of ethical love implies. This God, too, was rather metaphysically conceived, and his holiness consisted mainly in making rules for men and in punishing their transgression. He was conceived largely after the fashion of the medieval despot, and the conception of any obligation on his part to his creatures

would have been looked upon almost as blasphemy. But now we have begun to think more clearly and profoundly as to what ethical love demands, and with this thought the immoral, selfish, and indifferent gods have disappeared, and the God of theology, also, has been greatly modified. We see that the law of love applies to power as well as to weakness, that the strong ought to bear the burdens of the weak and not to please themselves; that the greatest of all must be the servant of all, and the chief of burden bearers. This insight has already wrought a great change in our traditional theology, and the end is not yet. We are no longer content with an absolute being selfishly enjoying himself, or with a simply benevolent being who gives gifts to men at no cost to himself. Such a being falls below the moral heroes of our race, and even below the ordinary man and woman who live lives of devotion and sacrifice. We cannot worship any being who falls below our human ideals of love and goodness.

It is but an extension of the same thought to add that the final religion must be one that has a worthy thought of man, and provides a task for him which will furnish the will with an adequate object and a supreme inspiration. We might conceivably get along without any religion, but when thought is once awake we see that a religion which is to command our lives must be one which brings man also to his highest estate. We cannot believe in man without believing in God, and we cannot believe in God without believing in man. God's goodness itself would disappear if the religion did not mean our highest life and blessing; and if our life is to end with the visible scene and we are to be cast aside like the worn-out straw sandals of the coolies, then religion itself collapses; the universe is a failure, and God is a failure, too. It is not a selfish interest on our part which dictates thoughts like this. It is rather the desire to think worthily of God and of his work, and that is impossible so long as we fail to think worthily of man and of his destiny in God's plan.

Here again the non-Christian religions have largely come short: they have not been able to think consistently, and in such a way as to carry conviction, of the destiny of man. They have wavered between annihilation and a dreary round of un-

desirable existence, with no power to awe or attract. And here again Christianity is a revelation of supreme significance and magnificent audacity. Looked at from the outside we are animals like the other animals, having the human form, indeed, and yet subject to the same general laws as the animal world, — birth and death, hunger and pain, labor and weariness. But our Christian faith holds that this is only the outward appearance, not the inward spiritual fact. We are now the children of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. And thus our life is transformed. We are not simply the highest in the animal world, we are also and more essentially children of the Highest, made in his image likewise, and to go on forevermore with him; made, as the old catechism had it, to glorify God and to enjoy him forever, growing evermore into his likeness and into ever deepening sympathy and fellowship with the eternal as we go on through the unending years, until we are "filled with all the fullness of God." This is the true evolution. Man is making, he is not yet made.

> "All about him shadow still, but, while the races flower and fade,
> Prophet eyes may catch a glory slowly gaining on the shade."

There is darkness enough in the valleys, no doubt, but there is also a gleam upon the hills and a glow in the upper air.

These are great dreams. They are not dreams that speculation can justify, neither are they dreams that speculation can discredit. They are rooted in the spiritual nature and historical life of our race. If criticism denies knowledge it equally overthrows unbelief, and leaves all room for belief if life and its unfolding needs point that way. This is no small service. This is not a machine and dead world, but a world of life and personality and morals and religion; and in such a world it is permitted to see visions and dream dreams, to form ideals and live in their inspiration, and to venture beyond knowledge in obedience to those "high instincts" which have always been, and still remain, the "fountain light" of all our spiritual day.

SIR JOHN BOWRING

Sir John Bowring, a distinguished author and remarkable linguist. Born at Exeter, England, October 17, 1792; died there, November 23, 1872. Author of "The Oak: Original Tales and Sketches," "The Kingdom and People of Siam," "A Visit to the Philippine Islands," and several volumes of selections illustrating the literature of varied nationalities. He also wrote several excellent hymns, the best known of which is "In the Cross of Christ I Glory."

IN THE CROSS OF CHRIST I GLORY

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime.

When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me; —
Lo! it glows with peace and joy.

When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming,
Adds new luster to the day.

Bain and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there, that knows no measure,
Joys that through all time abide.

WATCHMAN! WHAT OF THE NIGHT

Watchman! tell us of the night,
What its signs of promise are.
Traveler! o'er yon mountain's height,
See that glory-beaming star.

Watchman! does its beauteous ray
Aught of joy or hope foretell?
Traveler! yes; it brings the day,
Promised day of Israel.

Watchman! tell us of the night;
Higher yet that star ascends.
Traveler! blessedness and light,
Peace and truth, its course portends.
Watchman! will its beams alone
Gild the spot that gave them birth?
Traveler! ages are its own;
See, it bursts o'er all the earth.

Watchman! tell us of the night,
For the morning seems to dawn.
Traveler! darkness takes its flight;
Doubt and terror are withdrawn.
Watchman! let thy wanderings cease;
Hie thee to thy quiet home.
Traveler! lo! the Prince of Peace,
Lo! the Son of God is come.

J. BRIERLEY

J. Brierley, an English essayist of great spiritual insight, and a nonconformist clergyman in London. His writings are in great demand on both sides of the Atlantic. Author of "The Common Life," "Ourselves and the Universe," "Conduct of Living," "Studies of the Soul."

(From "Problems of Living")

ON KEEPING YOUNG

Dumas, in one of his stories, pictures a company of old men to whom magician Cagliostro administers one of his secret elixirs. It works wonders. The wrinkles disappear from the withered cheeks; the aged eyes are lit with the old fires; the thoughts, the talk, are of twenty-five. The world and themselves are

remade. But, alas! the change is not permanent. The glorious hour passes, and leaves the company back in its senility, with an added sense of weariness. Elderly men read the page with a sigh. Ah, to be young again! Age is coming to be regarded by the moderns as the shadow upon life. Men exclaim that Nature here drives too hard a bargain with them. What a wail is that which Béranger raises when fifty!

> En maux cuisants la vieillesse abonde,
> C'est la goutte qui nous meurtrit;
> La cécité, prison profonde,
> La surdité, dont chacuns rit.

And so on to the gloomy end. But even his picture is not so dismal as that of Amiel, who, at forty-seven, finds this as his outlook: "All the swarm of my juvenile hopes fled. I cannot conceal my outlook as one of increasing isolation, interior mortification, long regrets, inconsolable sadness, lugubrious old age, slow agony, death in the desert."

What a gospel! Is this, then, all that life, in its later stages, has to offer us? If so, we might honor the wisdom of those Hyperboreans, of whom Clement speaks in the "Stromata," who "took those who were sixty years old without the gates and made away with them." With Tithonus, we might pray to be delivered from those burdened years. We find ourselves, however, unable to pass any such judgment on the order of things under which we live. If there is a mistake anywhere, it is not in the cosmic system, but in our interpretation of it. For, in the way, at least, in which Amiel and other moderns picture the business, there is absolutely no need to grow old. Life may be, and was meant to be, an immortal youth.

Of course there is here a qualification. We cannot put back the clock, and no philosophy can obliterate the difference between seventy and twenty-one. Of each one of us, if we live long enough, the poet's words will be true: "He heard the voice that tells men they are old." The march of the physical processes is unceasing, and goes on without our consent being asked. Our consciousness is a kind of lodger in a vast establishment whose business is carried on to a large extent outside its cognizance. The heart is a laborer to whom we pay no

wages, with whom we hold no conversation, who gets his orders elsewhere, who elects to work, and at the end to cease to work, without any say of ours in the matter. And so of the other organs. In some mysterious way they run the machine. Some one has wound them up to go for a certain time. When their energies slacken we feel it, but cannot alter the situation. The body ages, as a plant or a planet ages, by a rhythmic, immutable process.

That at least is how it seems to us. It is the way a biologist would talk. And yet even here it is very easy to make a mistake. Indeed, a vast blunder would it be to conclude from such data that the body's work and growth were independent of the soul. It is, let us remember, one thing to talk of our consciousness, and quite another to talk of the soul. The latter is as an iceberg floating in ocean, the greater part of whose bulk is beneath the surface. What we *feel* is only a tithe of what we spiritually *are*. And so it comes about that the apparent independence of the physical processes is only apparent. At every moment and at every point the soul is influencing them — nay, in a manner creating them. Every physical state has, inwoven with it, a mental one. A gloomy mood blocks every bit of work the organs are trying to do. Worry is a foe to the heart, to the digestion, the circulation, to every nerve, vesicle, and brain cell, and will leave on them all its evil mark. The science of life is realizing ever more clearly the exact coördination between the spiritual and the physical states. Our bodily weather originates, all of it, in the uppermost spheres. To the extent in which the soul is wrong every part of us, from top to toe, is out of gear. We see, then, that while the inevitable years produce their results, the inner spiritual conditions are at every point profoundly modifying them.

It is not, however, of this side of us that we are chiefly thinking in our study of the art of "keeping young." Indeed, in the process of getting old it seems often as though the body and the years had least to do with it. There are men who are young at eighty, and others who are old at thirty. One meets people in their third decade who already are disillusioned, disenchanted, aged at heart. Their world, instead of being a wonder, a temple, a mystery of delight, is banal and empty. Bagehot, in writing of

Lady Wortley Montague, sketches for us the mental interior of a *blasé* woman of fashion: "Society is good, but I have seen society. What is the use of talking or of hearing *bon mots?* I have done both till I am tired of doing either. I have laughed till I have no wish to laugh again, and made others laugh till I have hated them for being such fools." What is left to such people? They have exhausted all the springs that are in sight, and have no inclination to bore for deeper ones. One encounters all varieties of character and condition, but, so far as we have seen, God's earth contains no such specimens of sheer hopelessness as your comfortably placed youth of both sexes, whose one discovery is that life is not worth living. And *their* life certainly is not. To keep young is a secret of the soul. This great achievement, the greatest, shall we say that the earthly career presents, demands in the first place some renunciations. We have, for one thing, to weed our pleasure garden of ignoble satisfactions. We are to be resolutely human and not animal. The debauchee, in seeking his delight, destroys all chance of it. His satyr feast ends before he can get the morsel to his mouth, and he finds —

> "Both table and provision vanished quite
> With sound of harpies' wings and talons heard."

The wisdom of the ages is unanimous here. Across thousands of years the Indian Bhagavad Gita warns us that "it is the enemy, lust or passion, offspring of the carnal principle, by which the world is covered, as the flame by the smoke, as the mirror by rust." And the twentieth century, still panting after the best, echoes that old Eastern testimony. Maeterlinck speaks for it in saying, "Sterile pleasures of the body must be sacrificed; all that is not in absolute harmony with a larger, more durable energy of thought."

But no man will enter a discipline of this kind till he has something more to go upon, some motive power of definite inducement. And it is at this point we come at the secret of the whole matter. The one and only prescription for perpetual youth is the life of faith. Justification by faith has to be restated in our age, and it is time it were done, for society is going to pieces for want of it. Oliver Wendell Holmes, who was a youth at eighty,

puts the matter in a nutshell: "It is faith in something, an enthusiasm for something, that makes life worth living." The faith may take on manifold forms, may attach itself to various creeds, but in essence it is always the same — the soul's grasp of what is higher than itself, a conviction of a spiritual order, pure and holy, regnant in the universe, which though at present invisible, will in the end make its triumph known. And so we find people of all religions made young by faith. Tolstoi, ere he had reached middle age, was a pessimist of the deepest dye. How old and withered was that heart! To-day, at the utmost term of life, he is as a child just born. The miracle that made him young was the new hope that the Gospel brought.

Some day humanity will know more probably than now of the psychological mystery that is involved in these transformations. It will, perhaps, be found that just as waves of energy pass through earth and rock, and certain forms of light penetrate our bodies, so the spiritual forces, where our receptive conditions are favorable, pour into us from above, producing their subtle and enduring results not only upon our consciousness, but over the entire area of our being.

Here have we the daily renewing that keeps the soul young. This juvenescence does not necessarily carry with it animal health, strength, or length of days. But it means throughout life a feeling of youth, a glorious exultancy, a growing and aspiring soul. This is the art of living carried to its highest point. The examples are everywhere, and of all ages. Olympia Morata, of the sixteenth century, who before she was sixteen had written Greek and Latin dissertations on the deepest subjects, died young. As life ebbed she said smilingly to her husband: "I can scarcely see you any longer, but everywhere seems full of the most beautiful flowers." John Wesley was over eighty when he passed, but his concluding words were: "The best of all is God is with us." These two, whom we should call young and old, were both youthful souls. They knew they had only begun.

How strange that, with the path so clearly marked for us, we of this age should still on this vital matter, be blundering along the wrongest of roads! Men waste themselves in accumulating giant fortunes. For what? To build mansions whose vastness precludes comfort, and which will be white elephants to their

successors, or to multiply residences whose number abolishes for the owner the very idea of home! To build oneself into bricks and mortar, when one might be fashioning the soul for the sublimest possibilities!. By-and-by men will cease this fooling. The absurdity will be too apparent. They will discover that the only wealth is life; that the only way to make the best of this world is to make the best of the other. For the two are one. The highest gleams ever through this lower. The pilgrim to the better country is the man who, living or dying, knows the bliss of a perpetual youth.

THE MOMENT AFTER

A MODERN writer asks, "What moment should we choose as the one from which we could pass our surest verdict upon life?" A tantalizing question, to which, however, there is no satisfying answer. For there is no one moment whose verdict, taken by itself, is entirely trustworthy. The scene changes so utterly as we view our life from the standpoints, now of expectation, now of fruition, and again of memory. From no one of these do we get the whole. But we could spare no one of them in the final summing. Of a quite peculiar significance is the viewpoint we now propose to examine. A thoughtful man will the more eagerly, the longer he lives, look for the answers which come to him from "the moment after." Every experience we go through yields this particular product, and it has always a quality entirely its own. Nowhere else do we find so immense a rebound, so intense an energy of self-realization. The results consequently are of the first importance, both for our personal guidance as individuals, as well as for the data they offer for a philosophy of life.

We have just said that every experience has "its moment after." As we study these moments, we find that, while varying immensely in their contents, they have a significant unanimity in the lesson they point. They all turn us in one direction — towards the relation of the soul to our animal life. We take, for instance, "the moment after" of our sensuous pleasures. One of those many things, the commonness of which hides from us their intrinsic strangeness, is the way in which, in the cosmic

constitution, our so-called "pleasures" are organized for us. They are in every case the pursuit of something we never reach. Whatever the pleasure may be, whether the gratification of an appetite, the rush of the chase, or the listening to a thrilling story, the experience is, in essence, the same — the eager movement towards a consummation, which, when gained, is a vacuity, a throwing us back on an empty self. Goethe, an epicure in sensation, has registered for us this result in the memorable words: "We are never so far removed from the object of our desires as when we imagine we possess that which we desire." To the pleasure-seeker "the moment after" is generally a moment of pessimism. Every one of us to a more or less degree has tasted the bitterness of this disgust. But it is strange that more of us do not inquire *why* it should be so. Why is it that such a result, issuing evidently from the inmost nature of things, should invariably at these moments confront us? If the scheme under which we live offered us no other considerations, we might, surely, find in this one alone the evidence that, for man, the satisfaction of the animal nature offers no key to the real solution of his life.

But "the moment after" opens other problems not less baffling. Its position in the natural history of passion, for instance, confronts us with mysteries which go beyond the measure of our sounding lines. We are appalled at the vindictive cruelty, or if not that, the cynical mockery, with which some men's careers seem mapped out. They are the victims of a delusion which first blinds and then cheats them. No man follows evil as such. He follows always what seems to him a good, and so often the pursuit of his good becomes his ruin. There comes a time when between him and a fancied gain — the acquisition of wealth, the winning of a position, the gratifying of an imperious desire — lies a deed which, in his hurry, he will not stop to analyze. The blow is struck, and he leaps forward for the reward. It is then that the universe plays on him its deathly trick. The very objects which drew him on to his deed undergo a ghastly transformation. He realizes, all too late, the baleful energy of "the moment after." The anticipated pleasure has disappeared in this tremendous unforeseen preoccupation. It is not the crown to be worn, but the blood that is shed that in his "moment after" fills the soul of Macbeth, making the world for him "one red."

And this human tragedy, with every variety of detail, is being every day repeated.

The spectacle here offered is one on which men have pondered, doubtingly, despairingly, cynically, according to their mood, from the beginning. "Why," it is asked, "should so cruel a comedy be played upon mortal man? We pity the victim in a great crime, but ought we not to pity the criminal more? He has been such a plaything for the unseen powers! Why cheat him so utterly? Why could not the revelation of 'the moment after' have been given him the moment before? Why reserve the knowledge of the true character of his deed to the hour when it is irremediably done? The old Greek dramatists were full of this problem. For them the solution was in a remorseless fate. Continually in Æschylus and Sophocles do we get this note of a pitiless Necessity, which first blinds the eyes of men to the real nature of their projected deed, and then forever pursues them with its fell results. A grim solution, and a curious commentary, surely, on that modern teaching which bids us forsake our present religious abiding-places for "the happier life-outlook of that old Greek world!"

There is a later exposition of guilt's "moment after" which, differing from the Greek, is yet hardly an improvement. Nietzsche has devoted some of his most caustic pages to what he calls an analysis of "bad conscience." In his view man has no business with a "bad conscience" at all. It is a result of the wrong turn in the road which he took when he "internalized himself" — when, that is, he turned inwards on his own nature the instincts which had been accustomed to discharge themselves outwardly. Man now attacks himself, turns the war upon his own instincts, his own pleasures, instead of, as in the good old days, upon the world and upon his enemy. He tells us the time has come to reverse this action of conscience, to turn its force "against all unnatural bents, against all those aspirations for another life, for all that is hostile to the senses, the instincts, animality, in a word, against all the old ideals."

One would hardly notice such utterances were it not that they are having their vogue in certain circles, with a sinister result both upon ideals and upon morals. Sensualists love to hear of a philosophy which is an apologia for their vices; they will

accept it, even when it dates from Bedlam. The Nietzsche theory here serves only to illustrate what Cicero had already learned in his day — that "*Nihil tam absurde dici potest, quod non dictatur ab aliquo philosophorum.*" (There is no utterable absurdity which has not been uttered by some philosopher.) When a man brings an indictment against the world's sanity, it is time for his friends to look after his own. We may be sure the slow, universal development of the human moral consciousness has been something else than a blunder. And the deepest difficulties connected with it, including this age-long puzzle of passion's blinding till "the moment after," has, we may be certain, a significance better than that of the Greek fatalism, and better than that of our latest philosophic cynicism. The cosmic scheme, as it unfolds before us, is so healthy and so large-minded as a whole that we may trust it for its mysteries. Could the history of the soul's ascent be fully opened to us, it would be seen that, for some at least, there was no way up except by this one tremendous path of tragic disillusion. As Lessing has said, in spiritual matters it is not always the straightest road that is the nearest. *Reculer peur mieux sauter* is again and again the rule. How serene in its faith, as against the despairs and denials outside, is that word of Clement of Alexandria, who, dealing with these mysteries of evil, affirms on the one hand that "nothing exists the cause of whose existence is not supplied by God; nothing, then, is hated by God nor yet by the Word;" and, on the other hand, declares of those whose career has seemed naught but catastrophe, "Some are ill to cure, and, like iron, are wrought into shape with fire and hammer and anvil." To him the universe meant, not faith and not mockery, but uttermost redemption.

But the verdict on our pleasures and on our lapses is not the only one delivered by "the moment after." It has others, whose significance as related to the cosmic order is not less arresting. There is that, for instance, which follows upon misfortune and calamity. After our pleasures we have seen that the soul laughs with a certain scorn. "Is this, then," it seems to say, "the thing you were after?" In the other case, that of disaster, it also has its laugh, but it is this time one of gaiety and assurance. "Your catastrophe, about whose oncoming you shivered so pitifully, has it turned out so bad an

affair after all?" One of the most wonderful things in life is this note of our inmost nature in face of some crash of the outward. Often and often has a man had to wait till then for his most ecstatic moment. With his world gone to pieces below, his soul is singing high up in the empyrean. Granted that the experience may be transient, yet that the soul should give out such a note at such a time is a fact which no explorer in this field may overlook. Ally it on one side with the truth which we found at the threshold of our study, that the sphere of animal sensation gives no real satisfaction, and on the other with this further truth (which would take an essay of itself properly to develop), that an act of goodness yields always for its "moment after" a consciousness not only wondrous sweet, but celestial and supernal in the character of its sweetness, and we have here a consensus of inner testimony, the united blend of voices from life's "moment after," which compels the belief that the one solution of our existence in this world is in its link with an order of things invisible, spiritual, and holy.

And such a result leads inevitably to one other. To study "the moment after" is to be fronted ultimately with the greatest of the world-enigmas. What of death's "moment after"? Aristotle spoke of death as "a limit," and Horace, in a well-known line, echoes the word. But our knowledge of to-day is abolishing limits and destroying finalities. Nature's every end is only a new beginning. Were all the suns and systems to clash together in universal ruin the sum of things and of forces would be there just the same, ready to begin afresh. And the sum of mind assuredly not less than of matter. The testimony of science to-day is to a hidden world possessing "the power of an endless life." Blended with religion, it proclaims for every hurt a healing, for every sin a cleansing, for every catastrophe a reparation, for death the renewal of life. It is the exacter expression of what for ages has been the cry of the human heart. Ancient Egypt buried its dead crowned with the emblems of immortality. Greece in its sacred drama asked: —

"Who knows if life be death — and death life?"

The Indian oracle declared "the end of death is birth." These mingled voices were a *Preparatio Evangelica*, the *avant-couriers*

of that final Gospel which has crowned humanity with "glory, honor, and immortality."

JOHN BRIGHT

JOHN BRIGHT, one of the greatest English orators and statesmen. Born near Rochdale in Lancashire, November 16, 1811; died March 27, 1889. Author of speeches and addresses published in 1867–1869, and "Public Letters" in 1885.

(From "A SPEECH IN THE HOUSE OF COMMONS ON MR. ROEBUCK'S MOTION FOR RECOGNITION OF THE SOUTHERN CONFEDERACY, JUNE 30, 1863")

I NOW come to the proposition which the honorable and learned gentleman has submitted to the House, and which he has already submitted to a meeting of his constituents at Sheffield. At that meeting, on the 27th of May, the honorable and learned gentleman used these words: "What I have to consider is, what are the interests of England: what are for her interests I believe to be for the interests of the world." Now, leaving out of consideration the latter part of that statement, if the honorable and learned gentleman will keep to the first part of it, then what we have now to consider in this question is, what is for the interest of England. But the honorable and learned gentleman has put it in a way to-night almost as offensive as he did before at Sheffield, and has said that the United States would not bully the world if they were divided and subdivided; for he went so far as to contemplate division into more than two independent sections. Well, I say that the whole of the case rests upon a miserable jealousy of the United States, or on what I may term a base fear. (Hear! Hear!) It is a fear which appears to me just as groundless as any of those panics by which the honorable and learned gentleman has helped to frighten the country.

There never was a state in the world which was less capable

of aggression with regard to Europe than the United States of America. (Hear! Hear!) I speak of its government, of its confederation, of the peculiarities of its organization; for the House will agree with me, that nothing is more peculiar than the fact of the enormous power which the separate States, both of the North and South, exercise upon the policy and course of the country. I will undertake to say, that, unless in a question of overwhelming magnitude, which would be able to unite any people, it would be utterly hopeless to expect that all the States of the American Union would join together to support the central government in any plan of aggression on England or any other country of Europe. (Hear! Hear!)

Besides, nothing can be more certain than this, that the government which is now in power, and the party which have elected Mr. Lincoln to office, is a moral and peaceable party, which has been above all things anxious to cultivate the best possible state of feeling with regard to England. (Hear! Hear!) The honorable and learned gentleman of all men ought not to entertain this fear of United States aggression, for he is always boasting of his readiness to come into the field himself. ("Hear!" and laughter.) I grant that it would be a great necessity indeed which would justify a conscription in calling out the honorable and learned gentleman, — (loud laughter,) — but I say he ought to consider well before he spreads those alarms among the people. For the sake of this miserable jealousy, and that he may help to break up a friendly nation, he would depart from the usages of nations, and create an everlasting breach between the people of England and the people of the United States of America. (Hear! Hear!) He would do more; and notwithstanding what he has said to-night, I may put this as my strongest argument against his case, — he would throw the weight of England into the scale in favor of the cause of slavery. (Cheers.)

I want to show the honorable and learned gentleman that England is not interested in the course he proposes we should take; and when I speak of interests, I mean the commercial interests, the political interests, and the moral interests of the country. And first, with regard to the supply of cotton, in which the noble lord, the member for Stamford, takes such a prodigious interest. I must explain to the noble lord that I

know a little about cotton. I happen to have been engaged in that business, — not all my life, for the noble lord has seen me here for twenty years,— but my interests have been in it; and at this moment the firm of which I am a member have no less than six mills, which have been at a stand for nearly a year, owing to the impossibility of working under the present conditions of the supply of cotton. I live among a people who live by this trade; and there is no man in England who has a more direct interest in it than I have. Before the war, the supply of cotton was little and costly, and every year it was becoming more costly, for the supply did not keep pace with the demand.

The point that I am going to argue is this: I believe that the war that is now raging in America is more likely to abolish slavery than not, and more likely to abolish it than any other thing that can be proposed in the world. I regret very much that the pride and passion of men are such as to justify me in making this statement. The supply of cotton under slavery must always be insecure. The House felt so in past years; for at my recommendation they appointed a committee, and but for a foolish minister they would have appointed a special commission to India at my request, — (laughter,) — and I feel the more regret that they did not do so. Is there any gentleman in this House who will not agree with me in this, — that it would be far better for our great Lancashire industry that our supply of cotton should be grown by free labor rather than by slave labor? (Hear!)

Before the war, the whole number of negroes engaged in the production of cotton was about one million, — that is, about a fourth of the whole of the negroes in the Slave States. The annual increase in the number of negroes growing cotton was about twenty-five thousand, — only two and a half per cent. It was impossible for the Southern States to keep up their growth of sugar, rice, tobacco, and their ordinary slave productions, and at the same time to increase the growth of cotton more than at a rate corresponding with the annual increase of negroes. Therefore you will find that the quantity of cotton grown, taking ten years together, increased at the rate of about one hundred thousand bales a year. But that was nothing like the quantity which we required. That supply could not be increased, be-

cause the South did not cultivate more than probably one and a half per cent of the land which was capable of cultivation for cotton.

The great bulk of the land in the Southern States is uncultivated. Ten thousand square miles are appropriated to the cultivation of cotton; but there are six hundred thousand square miles, or sixty times as much land, which is capable of being cultivated for cotton. It was, however, impossible that that land should be so cultivated, because, although you had climate and sun, you had not labor. The institution of slavery forbade free-labor men in the North to come to the South; and every emigrant that landed in New York from Europe knew that the Slave States were no States for him, and therefore he went North or West. The laws of the United States, the sentiments of Europe and of the world, being against any opening of the slave-trade, the planters of the South were shut up, and the annual increase in the supply of cotton could increase only in the same proportion as the annual increase in the number of their negroes.

There is only one other point with regard to that matter which is worth mentioning. The honorable and learned gentleman, the member for Sheffield, will understand it, although on some points he seems to be peculiarly dark. (Laughter.) If a planter in the Southern States wanted to grow one thousand bales of cotton a year, he would require about two hundred negroes. Taking them at five hundred dollars, or one hundred pounds each, which is not more than half the price of a first-class hand, the cost of the two hundred would be twenty thousand pounds. To grow one thousand bales of cotton a year you require not only to get hold of an estate, machinery, tools, and other things necessary to carry on the cotton-growing business, but you must find a capital of twenty thousand pounds to buy the actual laborers by whom the plantation is to be worked; and therefore, as every gentleman will see at once, this great trade, to a large extent, was shut up in the hands of men who were required to be richer than would be necessary if slavery did not exist.

Thus the plantation business to a large extent became a monopoly, and therefore even in that direction the production of cotton was constantly limited and controlled. I was speaking to a gentleman the other day from Mississippi. I believe no

man in America or in England is more acquainted with the facts of this case. He has been for many years a Senator from the State of Mississippi. He told me that every one of these facts was true, and he said, "I have no doubt whatever that in ten years after freedom in the South, or after freedom in conjunction with the North, the production of cotton would be doubled, and cotton would be forwarded to the consumers of the world at a much less price than we have had it for many years past."

I shall turn for a moment to the political interest, to which the honorable and learned gentleman paid much more attention than to the commercial. The more I consider the course of this war, the more I come to the conclusion that it is improbable in future that the United States will be broken into separate republics. I do not come to the conclusion that the North will conquer the South. But I think the conclusion to which I am more disposed to come now than at any time since the breaking out of the war is this, — that if a separation should occur for a time, still the interest, the sympathies, the sentiments, the necessities of the whole continent, and its ambition also, as honorable gentlemen mentioned, which seems to some people to be a necessity, render it highly probable that the continent would still be united under one central government. (Hear!) I may be quite mistaken. I do not express that opinion with any more confidence than honorable gentlemen have expressed theirs in favor of a permanent dissolution; but now is not this possible, — that the Union may be again formed on the basis of the South? There are persons who think that possible. I hope it is not, but we cannot say that it is absolutely impossible.

Is it not possible that the Northern government might be beaten in their military operations? Is it not possible that, by their own incapacity, they might be humiliated before their own people? and is it not even possible that that party which you please to call the Peace party in the North, but which is in no sense a peace party, should unite with the South, and that the Union should be reconstituted on the basis of the Southern opinions and of the Southern social system? Is it not possible, for example, that the Southern people, and those in their favor, should appeal to the Irish population of America against the

negroes, between whom there has been little sympathy and little respect, — and is it not possible they should appeal to the commercial classes of the North, — and the rich commercial classes in all countries, who, from the uncertainty of their possessions and the fluctuation of their interests, are rendered always timid and almost always corrupt, — (cheers and laughter,) — is it not possible, I say, that they might prefer the union of their whole country upon the basis of the South, rather than that union which many members of this House look upon with so much apprehension?

If that should ever take place, — but I believe, with my honorable friend below me, (Mr. Forster,) in the moral government of the world, and therefore I cannot believe that it will take place, — but if it were to take place, with their great armies, and with their great navy, and their almost unlimited power, they might offer to drive England out of Canada, France out of Mexico, and whatever nations are interested in them out of the islands of the West Indies; and you might then have a great state built upon slavery and war, instead of that free state to which I look, built up upon an educated people, upon general freedom, and upon morality in government. (Loud cheers.)

Now there is one more point to which the honorable and learned gentleman will forgive me if I allude, — he does not appear to me to think it of great importance, — and that is, the morality of this question. The right honorable gentleman, the Chancellor of the Exchequer, and the honorable gentleman who spoke from the bench behind, — and I think the noble lord, if I am not mistaken, — referred to the carnage which is occasioned by this lamentable strife. (Hear! Hear!) Well, carnage, I presume, is the accompaniment of all war. Two years ago the press of London laughed very much — if I may use such a term of newspapers — at the battles of the United States, in which nobody was killed and few were hurt. There was a time when I stood up in this House, and pointed out the dreadful horrors of war. (An ironical cheer.) There was a war waged by this country in the Crimea; and the Chancellor of the Exchequer, with an uneasy conscience, is constantly striving to defend that struggle. That war — for it lasted about the same time that the American war has lasted — at least destroyed as

many lives as are estimated to have been destroyed in the United States. ("Hear! Hear!" and "No! No!")

My honorable friend, the member for Montrose, — who, I think, is not in the House, — made a speech in Scotland some time last year, in which he gave the numbers which were lost by Russia in that war. (Hear! Hear!) An honorable friend near me observes, that some people don't reckon the Russians for anything. (Hear! Hear!) I say, if you will add the Russians to the English, and the three to the Sardinians, and the four to the Turks, that more lives were lost in the invasion of the Crimea, in the two years that it lasted, than have been lost now in the American war. (Cries of "Hear! Hear!") That is no defense of the carnage of the American war at all; but let honorable gentlemen bear in mind that, when I protested against the carnage in the Crimea, — for an object which few could comprehend and nobody can fairly explain, — I was told that I was actuated by a morbid sentimentality. Well, if I was converted and if I view the mortality in war with less horror than I did then, it must be attributed to the arguments of honorable gentlemen opposite, and on the Treasury bench; but the fact is, I view this carnage just as I viewed that, with only this difference, that while our soldiers perished three thousand miles from home in a worthless and indefensible cause, these men were on their own soil, and every man of them knew for what he enlisted and for what purpose he was to fight. (Hear! Hear!)

Now, I will ask the right honorable gentleman, the Chancellor of the Exchequer, and those who are of opinion with him on this question of slaughter in the American war, — a slaughter which I hope there is no honorable member here, and no person out of this House, that does not in his calm moments look upon with grief and horror, — (Hear! Hear!) — to consider what was the state of things before the war. It was this, — that every year in the Slave States of America there were one hundred and fifty thousand children born into the world, — born with the badge and the doom of slavery, — born to the liability by law, and by custom, and by the devilish cupidity of man, — ("Oh! Oh!" and loud cheers), — to the lash and to the chain and to the branding-iron, and to be taken from their families and carried they know not where. (Loud cheers.)

I want to know whether you feel as I feel upon this question. When I can get down to my home from this House, I find half a dozen little children playing upon my hearth. (Cheers and laughter.) How many members are there who can say with me, that the most innocent, the most pure, the most holy joy which in their past years they have felt, or in their future years they have hoped for, has not arisen from contact and association with our precious children? (Loud cheers.) Well, then, if that be so, — if, when the hand of death takes one of those flowers from our dwelling, our heart is overwhelmed with sorrow and our household is covered with gloom, — what would it be if our children were brought up to this infernal system, — one hundred and fifty thousand of them every year brought into the world in these Slave States, amongst these "gentlemen," amongst this "chivalry," amongst these men that we can make our friends.

Do you forget the thousandfold griefs and the countless agonies which belonged to the silent conflict of slavery before the war began? ("Hear! Hear!" and cheers.) It is all very well for the honorable and learned gentleman to tell me, to tell this House, — he won't tell the country with any satisfaction to it, — that slavery, after all, is not so bad a thing. The brother of my honorable friend, the member for South Durham, told me that in North Carolina he himself saw a woman whose every child, ten in number, had been sold when they grew up to that age at which they would fetch a price to their master. (Cheers.)

I have not heard a word to-night of another question, — which is the Proclamation of the President of the United States. The honorable and learned gentleman spoke somewhere in the country, and he had not the magnanimity to abstain from a statement which I was going to say he must have known had no real weight. I can make all allowance for the passion, — and I was going to say the malice, — but I will say the ill-will of the honorable and learned gentleman; but I make no allowance for his ignorance. I make no allowance for that, because if he is ignorant, it is his own fault, for God has given him an intellect which ought to keep him from ignorance on a question of this magnitude. I now take that Proclamation. What do you propose to do? You propose by your resolution, to help the South, if possible, to gain and sustain its independence. (Hear!) Nobody

doubts that. The honorable and learned gentleman will not deny it. But what becomes of the Proclamation? I should like to ask any lawyer in what light we stand as regards that Proclamation? To us there is only one country in what was called the United States, — there is only one President, — there is only one general Legislature, there is only one law; and if that Proclamation be lawful anywhere, — ("Hear!" from Mr. Roebuck,) — we are not in a condition to deny its legality, because at present we know no President Davis, nor do we know the men who are about him. We have our consuls in the South, but recognizing only one Legislature, one President, one law. So far as we are concerned, that Proclamation is a legal and effective document.

I want to know, to ask you, the House of Commons, whether you have turned back to your own proceedings in 1834, and traced the praises which have been lavished upon you for thirty years by the great and good men of other countries, — (cheers,) — and whether, after what you did at that time, you believe that you will meet the views of the thoughtful, moral, and religious people of England, when you propose to remit to slavery three millions of negroes in the Southern States, who in our views, and regarding the Proclamation of the Only President of the United States as a legal document, are certainly and to all intents and purposes free. ("Oh!") The honorable and learned gentleman may say "Oh!" and shake his head lightly, and chuckle at this. He has managed to get rid of all those feelings under which all men, black and white, like to be free. He has talked of the cant and hypocrisy of these men. Was Wilberforce, was Clarkson, was Buxton, — I might run over the whole list, — were these men hypocrites, and had they nothing about them but cant? (Cheers.)

I could state something about the family of my honorable friend below me, (Mr. Forster,) which I almost fear to state in his presence; but his reverend father — a man unsurpassed in character, not equaled by many in intellect, and approached by few in service — laid down his life in a Slave State in America, while carrying to the governors and legislatures of every Slave State the protest of himself and his sect against the enormity of that odious system.

In conclusion, sir, I have only this to say, — that I wish to take of this question a generous view, — a view, I say, generous with regard to the people with whom we are in amity, whose Minister we receive here, and who receive our Minister in Washington. We see that the government of the United States has for two years past been contending for its life, and we know that it is contending necessarily for human freedom. That government affords the remarkable example — offered for the first time in the history of the world — of a great government coming forward as the organized defender of law, freedom, and equality. ("Oh!" and cheers.)

Surely honorable gentlemen opposite cannot be so ill-informed as to say, that the revolt of the Southern States is in favor of freedom and equality. In Europe often, and in some parts of America, when there has been insurrection, it has been of the suffering generally against the oppressor, and rarely has it been found, and not more commonly in our history than in the history of any other country, that the government has stepped forward as the organized defender of freedom, — of the wide and general freedom of those under their rule. With such a foe, the honorable and learned gentleman, the member for Sheffield, who professes to be more an Englishman than most Englishmen, asks us to throw into the scale against them the weight of the hostility of England.

I have not said a word with regard to what may happen to England if we go into war with the United States. It will be a war on the ocean, — every ship that belongs to the two nations will, as far as possible, be swept from the seas; but when the troubles in America are over, — be they ended by restoration of the Union, or by separation, — that great and free people, the most instructed in the world, — (loud cries of "No!") — there is not an American to be found in the New England States who cannot read and write, — (cheers), — and those who cannot read and write are those who have recently come from Europe, — (laughter), — I say the most instructed people in the world, and the most wealthy, — if you take the distribution of wealth among the whole people, — you will leave in their hearts a wound which probably a century may not heal, and the posterity of some of those who now hear my voice may look back

with amazement, and I will say with lamentation, at the course which was taken by the honorable and learned gentleman, and by such honorable members as may choose to follow his leading. (No! No!) I suppose the honorable gentlemen who cry "No!" will admit that we sometimes suffer from some errors of our ancestors. (Hear! Hear!) There are few persons who will not admit that, if their fathers had been wiser, their children would have been happier. (Hear! Hear!)

We know the cause of this revolt, its purposes, and its aims. (Hear!) Those who made it have not left us in darkness respecting their intentions, — (Hear! Hear!) — but what they are to accomplish is still hidden from our sight; and I will abstain now, as I have always abstained with regard to it, from predicting what is to come. (Hear! Hear!) I know what I hope for, — and what I shall rejoice in, — but I know nothing of future facts that will enable me to express a confident opinion. (Hear! Hear!) Whether it will give freedom to the race which white men have trampled in the dust, or whether the issue will purify a nation steeped in crime in connection with its conduct to that race, is known only to the Supreme. (Hear! Hear!) In His hands are alike the breath of man and the life of states. I am willing to commit to Him the issue of this dreaded contest; but I implore of Him, and I beseech this House, that my country may lift nor hand nor voice in aid of the most stupendous act of guilt that history has recorded in the annals of mankind. (Loud cheers, amidst which the honorable gentleman resumed his seat.)

CHARLOTTE BRONTË

CHARLOTTE BRONTË. Born at Thornton, England, April 21, 1816; died at Haworth, March 31, 1855. Author of "Jane Eyre," "Shirley," "The Professor," and "Villette."

There are few more pathetic stories than that of the career of this rarely gifted woman and her two sisters, all of whom were literary, all of whom wrote novels, yet who all died young, after singularly sad and joyless lives. Charlotte, however, lived long enough to see her genius recognized, and her works crowned with the great success awarded them by an admiring world.

(From "JANE EYRE")

THE WEDDING DAY

SOPHIE came at seven to dress me; she was very long indeed in accomplishing her task, so long that Mr. Rochester, grown, I suppose, impatient of my delay, sent up to ask why I did not come. She was just fastening my veil, the plain square of blond after all, to my hair with a brooch; I hurried from under her hands as soon as I could.

"Stop!" she cried, in French. "Look at yourself in the mirror; you have not taken one peep."

So I turned at the door. I saw a robed and veiled figure, so unlike my usual self that it seemed almost the image of a stranger.

"Jane!" called a voice, and I hastened down. I was received at the foot of the stairs by Mr. Rochester.

"Lingerer," he said, "my brain is on fire with impatience, and you tarry so long!"

He took me into the dining-room, surveyed me keenly all over, pronounced me "fair as a lily, and not only the pride of his life, but the desire of his eyes," and then telling me he would give me but ten minutes to eat some breakfast, he rang the bell. One of his lately hired servants, a footman, answered it.

"Is John getting the carriage ready?"

"Yes, sir."

"Is the luggage brought down?"

"They are bringing it down now, sir."

"Go you to the church: see if Mr. Wood, the clergyman, and the clerk are there; return and tell me."

The church, as the reader knows, was just beyond the gates. The footman soon returned.

"Mr. Wood is in the vestry, sir, putting on his surplice."

"And the carriage?"

"The horses are harnessing."

"We shall not want it to go to church, but it must be ready the moment we return; all the boxes and luggage arranged and strapped on, and the coachman in his seat."

"Yes, sir."

"Jane, are you ready?"

I rose. There were no groomsmen, no bridesmaids, no relatives to wait for or marshal; none but Mr. Rochester and I. Mrs. Fairfax stood in the hall as we passed. I would fain have spoken to her, but my hand was held by a grasp of iron; I was hurried along by a stride I could hardly follow; and to look at Mr. Rochester's face was to feel that not a second of delay would be tolerated for any purpose. I wondered what other bridegroom ever looked as he did — so bent up to a purpose, so grimly resolute; or who, under such steadfast brows, ever revealed such flaming and flashing eyes.

I know not whether the day was fair or foul: in descending the drive I gazed neither on sky nor earth; my heart was with my eyes, and both seemed migrated into Mr. Rochester's frame. I wanted to see the invisible thing on which, as we went along, he appeared to fasten a glance fierce and fell. I wanted to feel the thoughts whose force he seemed breasting and resisting.

At the churchyard wicket he stopped; he discovered I was quite out of breath.

"Am I cruel in my love?" he said. "Delay an instant; lean on me, Jane."

And now I can recall the picture of the gray old house of God rising calm before me, of a rook wheeling around the steeple, of a ruddy morning sky beyond. I remember something, too, of the green grave mounds; and I have not forgotten, either, two figures of strangers, straying among the low hillocks, and reading the mementos graven on the few mossy headstones. I noticed them, because, as they saw us, they passed around to the back of the church; and I doubted not they were going to enter by the side-aisle door and witness the ceremony. By Mr.

Rochester they were not observed; he was earnestly looking at my face, from which the blood had, I dare say, momentarily fled; for I felt my forehead dewy, and my cheeks and lips cold. When I rallied, which I soon did, he walked gently with me up the path to the porch.

We entered the quiet and humble temple; the priest waited in his white surplice at the lowly altar, the clerk beside him. All was still, two shadows only moved in a remote corner. My conjecture had been correct; the strangers had slipped in before us, and now stood by the vault of the Rochesters, their backs toward us, viewing through the rails the old, time-stained marble tomb, where a kneeling angel guarded the remains of Damer de Rochester, slain at Marston Moor in the time of the civil wars, and of Elizabeth, his wife.

Our place was taken at the communion-rails. Hearing a cautious step behind me, I glanced over my shoulder; one of the strangers — a gentleman, evidently — was advancing up the chancel. The service began. The explanation of the intent of matrimony was gone through, and then the clergyman came a step further forward, and bending slightly toward Mr. Rochester, went on.

"I require and charge you both, as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it; for be ye well assured that so many as are coupled together otherwise than God's Word doth allow, are not joined together by God, neither is their matrimony lawful."

He paused, as the custom is. When is the pause after that sentence ever broken by reply? Not, perhaps, once in a hundred years. And the clergyman, who had not lifted his eyes from his book, and had held his breath for a moment, was proceeding; his hand was already stretched towards Mr. Rochester, as his lips unclosed to ask, "Wilt thou have this woman for thy wedded wife?" when a distinct and near voice said: —

"The marriage cannot go on; I declare the existence of an impediment."

The clergyman looked up at the speaker, and stood mute; the clerk did the same; Mr. Rochester moved slightly, as if

an earthquake had rolled under his feet; taking a firmer footing, and not turning his head or eyes, he said, "Proceed."

Profound silence fell when he had uttered that word, with deep but low intonation. Presently Mr. Wood said: —

"I cannot proceed without some investigation into what has been asserted, and evidence of its truth or falsehood."

"The ceremony is quite broken off," subjoined the voice behind us. "I am in a condition to prove my allegation; an insuperable impediment to this marriage exists."

Mr. Rochester heard, but heeded not; he stood stubborn and rigid, making no movement but to possess himself of my hand. What a hot and strong grasp he had — and how like quarried marble was his pale, firm, massive front at this moment! How his eyes shone, still watchful, and yet mild beneath!

Mr. Wood seemed at a loss. "What is the nature of the impediment?" he asked. "Perhaps it may be got over — explained away?"

"Hardly," was the answer. "I have called it insuperable, and I speak advisedly."

The speaker came forward and leaned on the rails. He continued, uttering each word distinctly, calmly, steadily, but not loudly: —

"It simply consists in the existence of a previous marriage; Mr. Rochester has a wife now living."

My nerves vibrated to these low-spoken words as they never vibrated to thunder — my blood felt their subtle violence as it had never felt frost or fire; but I was collected, and in no danger of swooning. I looked at Mr. Rochester; I made him look at me. His whole face was colorless rock; his eyes were both spark and flint. He disavowed nothing; he seemed as if he would defy all things. Without speaking, without smiling, without seeming to recognize in me a human being, he only twined my waist with his arm, and riveted me to his side.

"Who are you?" he asked of the intruder.

"My name is Briggs, a solicitor of —— street, London."

"And you would thrust on me a wife?"

"I would remind you of your lady's existence, sir, which the law recognizes, if you do not."

"Favor me with an account of her — with her name, her parentage, her place of abode."

"Certainly." Mr. Briggs calmly took a paper from his pocket, and read out in a sort of official, nasal voice: —

"'I affirm and can prove that on the 20th of October, A.D. —— (a date of fifteen years back), Edward Fairfax Rochester, of Thornfield Hall, in the county of ——, of Ferndean Manor, in ——shire, England, was married to my sister, Bertha Antoinetta Mason, daughter of Jonas Mason, merchant, and of Antoinetta, his wife, a Creole, at —— church, Spanish Town, Jamaica. The record of the marriage will be found in the register of that church — a copy of it is now in my possession. Signed, Richard Mason.'"

"That, if a genuine document, may prove I have been married, but it does not prove that the woman mentioned therein as my wife is living."

"She was living three months ago," returned the lawyer.

"How do you know?"

"I have a witness to the fact, whose testimony even you, sir, will scarcely controvert."

"Produce him — or go to hell!"

"I will produce him first — he is on the spot: Mr. Mason, have the goodness to step forward."

Mr. Rochester, on hearing the name, set his teeth; he experienced, too, a sort of strong convulsive quiver: near to him as I was, I felt the spasmodic movement of fury or despair run through his frame. The second stranger, who had hitherto lingered in the background, now drew near; a pale face looked over the solicitor's shoulder — yes, it was Mason himself. Mr. Rochester turned and glared at him. His eye, as I have often said, was a black eye; it had now a tawny, nay, a bloody light in its gloom; and his face flushed — olive cheek, and hueless forehead received a glow, as from spreading, ascending heart-fire; and he stirred, lifted his strong arm: he could have struck Mason — dashed at him on the church floor — shocked by ruthless blow the breath from his body; but Mason shrank away, and cried faintly, "Good God!" Contempt fell cool on Mr. Rochester — his passion died as if a blight had shriveled it up: he only asked, "What have *you* to say?"

An inaudible reply escaped Mason's white lips.

"The devil is in it if you cannot answer distinctly. I again demand, what have you to say?"

"Sir — sir," interrupted the clergyman, "do not forget you are in a sacred place." Then addressing Mason, he inquired gently: "Are you aware, sir, whether or not this gentleman's wife is still living?"

"Courage," urged the lawyer; "speak out."

"She is now living at Thornfield Hall," said Mason, in more articulate tones. "I saw her there last April. I am her brother."

"At Thornfield Hall!" ejaculated the clergyman. "Impossible. I am an old resident in this neighborhood, sir, and I never heard of a Mrs. Rochester at Thornfield Hall."

I saw a grim smile contort Mr. Rochester's lip, and he muttered: —

"No — by God! I took care that none should hear of it — or of her under that name." He mused; for ten minutes he held counsel with himself; he formed his resolve and announced it.

"Enough; all shall bolt out at once, like the bullet from the barrel. Wood, close your book and take off your surplice; John Green" (to the clerk), "leave the church; there will be no wedding to-day." The man obeyed.

Mr. Rochester continued, hardly and recklessly: "Bigamy is an ugly word! I meant, however, to be a bigamist; but fate has out-manœuvered me, or Providence has checked me — perhaps the last. I am little better than a devil at this moment, and, as my pastor there would tell me, deserve, no doubt, the sternest judgments of God, even to the quenchless fire and deathless worm. Gentlemen, my plan is broken up! what this lawyer and his client say is true; I have been married, and the woman to whom I was married lives! You say you never heard of a Mrs. Rochester at the house up yonder, Wood; but I dare say you have many a time inclined your ear to gossip about the mysterious lunatic kept there under watch and ward. Some have whispered to you that she is my bastard half-sister; some, my cast-off mistress; I now inform you that she is my wife, whom I married fifteen years ago — Bertha Mason by name, sister of this resolute personage, who is now, with his quivering limbs and white cheeks, showing you what a stout

heart men may bear. Cheer up, Dick! never fear me! I'd almost as soon strike a woman as you. Bertha Mason is mad; and she came of a mad family — idiots and maniacs through three generations. Her mother, the creole, was both a mad woman and a drunkard! as I found out after I had wed the daughter; for they were silent on family secrets before. Bertha, like a dutiful child, copied her parent on both points. I had a charming partner — pure, wise, modest; you can fancy that I was a happy man. I went through rich scenes! Oh! my experience has been heavenly, if you only knew it! But I owe you no further explanation. Briggs, Wood, Mason — I invite you all to come up to the house and visit Mrs. Poole's patient, and my wife. You shall see what sort of being I was cheated into espousing, and judge whether or not I had a right to break the compact, and seek sympathy with something at least human. This girl," he continued, looking at me, "knew no more than you, Wood, of the disgusting secret; she thought all was fair and legal, and never dreamed she was going to be entrapped into a feigned union with a defrauded wretch, already bound to a bad, mad, and embraced partner! Come, all of you, follow!"

Still holding me fast, he left the church; the three gentlemen came after. At the front door of the Hall we found the carriage.

"Take it back to the coach house, John," said Mr. Rochester, coolly; "it will not be wanted to-day."

At our entrance, Mrs. Fairfax, Adele, Sophie, Leah, advanced to meet and greet us.

"To the right-about — every soul!" cried the master: "away with your congratulations! Who wants them? Not I! they are fifteen years too late!"

He passed on and ascended the stairs, still holding my hand, and still beckoning the gentlemen to follow him; which they did. We mounted the first staircase, passed up the gallery, proceeded to the third story: the low, back door, opened by Mr. Rochester's master-key, admitted us to the tapestried room, with its great bed, and its pictorial cabinet.

"You know this place, Mason," said our guide; "she bit and stabbed you here."

He lifted the hangings from the wall, uncovering the second

door; this, too, he opened. In a room without a window there burned a fire, guarded by a high and strong fender, and a lamp suspended from the ceiling by a chain. Grace Poole bent over the fire, apparently cooking something in a saucepan. In the deep shade, at the further end of the room, a figure ran backward and forward. What it was, whether beast or human being, one could not, at first sight, tell; it groveled seemingly, on all fours; it snatched and growled like some strange wild animal; but it was covered with clothing; and a quantity of dark grizzled hair, wild as a mane, hid its head and face.

"Good-morning, Mrs. Poole," said Mr. Rochester. "How are you? and how is your charge to-day?"

"We're tolerable, sir, I thank you," replied Grace, lifting the boiling mess carefully on to the hob: "rather snappish, but not rageous."

A fierce cry seemed to give the lie to her favorable report; the clothed hyena rose up, and stood tall on its hind feet.

"Ah, sir, she sees you!" exclaimed Grace; "you'd better not stay."

"Only a few moments, Grace; you must allow me a few moments."

"Take care then, sir! for God's sake, take care!"

The maniac bellowed; she parted her shaggy locks from her visage, and gazed wildly at her visitors. I recognized well that purple face — those bloated features. Mrs. Poole advanced.

"Keep out of the way," said Mr. Rochester, thrusting her aside; "she has no knife now, I suppose? and I'm on my guard."

"One never knows what she has, sir, she is so cunning: it is not in mortal discretion to fathom her craft."

"We had better leave her," whispered Mason.

"Go to the devil!" was his brother-in-law's recommendation.

"Ware!" cried Grace. The three gentlemen retreated simultaneously. Mr. Rochester flung me behind him: the lunatic sprang and grappled his throat viciously, and laid her teeth to his cheek: they struggled. She was a big woman, in stature almost equaling her husband, and corpulent besides: she showed virile force in the contest — more than once she almost

throttled him, athletic as he was. He could have settled her with a well-planted blow; but he would not strike; he would only wrestle. At last he mastered her arms; Grace Poole gave him a cord, and he pinioned them behind her; with more rope, which was at hand, he bound her to a chair. The operation was performed amidst the fiercest yells and the most convulsive plunges. Mr. Rochester then turned to the spectators: he looked at them with a smile both acid and desolate.

"That is *my wife*," said he. "Such is the sole conjugal embrace I am ever to know — such are the endearments which are to solace my leisure hours. And this is what I wished to have (laying his hand on my shoulder); this young girl, who stands so grave and quiet at the mouth of hell, looking collectedly at the gambols of a demon. I wanted her just as a change after that fierce ragout. Wood and Briggs, look at the difference! Compare these clear eyes with the red balls yonder — this face with that mask — this form with that bulk; then judge me, priest of the gospel and man of the law, and remember with what judgment ye judge ye shall be judged! Off with you now, I must shut up my prize."

We all withdrew. Mr. Rochester stayed a moment behind us, to give some further order to Grace Poole. The solicitor addressed me as we descended the stairs.

"You, madame," he said, "are cleared from all blame; your uncle will be glad to hear it — if, indeed, he should be still living — when Mr. Mason returns to Madeira."

"My uncle! What of him? Do you know him?"

"Mr. Mason does. Mr. Eyre has been the Funchal correspondent of his house for some years. When your uncle received your letter intimating the contemplated union between yourself and Mr. Rochester, Mr. Mason, who was staying at Madeira to recruit his health, on his way back to Jamaica, happened to be with him. Mr. Eyre mentioned the intelligence, for he knew that my client here was acquainted with a gentleman of the name of Rochester. Mr. Mason, astonished and distressed, as you may suppose, revealed the real state of matters. Your uncle, I am sorry to say, is now on a sick-bed, from which, considering the nature of his disease — decline — and the stage it has reached, it is unlikely he will ever rise.

He could not then hasten to England himself to extricate you from the snare into which you had fallen, but he implored Mr. Mason to lose no time in taking steps to prevent the false marriage. He referred him to me for assistance. I used all despatch, and am thankful I was not too late; as you doubtless must be also. Were I not morally certain that your uncle will be dead ere you reach Madeira, I would advise you to accompany Mr. Mason back; but, as it is, I think you had better remain in England till you can hear further, either from or of Mr. Eyre. Have we anything to stay for?" he inquired of Mr. Mason.

"No, no — let us be gone," was the anxious reply; and without waiting to take leave of Mr. Rochester, they made their exit at the hall door. The clergyman stayed to exchange a few sentences, either of admonition or reproof, with his haughty parishioner; this duty done, he, too, departed.

I heard him go as I stood at the half-open door of my own room, to which I had now withdrawn. The house cleared, I shut myself in, fastened the bolt that none might intrude, and proceeded — not to weep, not to mourn, I was yet too calm for that, but — mechanically to take off the wedding-dress, and replace it by the stuff gown I had worn yesterday, as I thought, for the last time. I then sat down: I felt weak and tired. I leaned my arms on a table, and my head dropped on them. And now I thought: till now I had only heard, seen, moved — followed up and down where I was led or dragged — watched event rush on event, disclosure open beyond disclosure: but *now, I thought.*

The morning had been a quiet morning enough — all except the brief scene with the lunatic: the transaction in the church had not been noisy; there was no explosion of passion, no loud altercation, no dispute, no defiance or challenge, no tears, no sobs: a few words had been spoken, a calmly pronounced objection to the marriage made; some stern, short questions put by Mr. Rochester; answers, explanations given, evidence adduced; an open admission of the truth had been uttered by my master; then the living proof had been seen: the intruders were gone, and all was over.

I was in my room as usual — just myself, without obvious

change: nothing had smitten me, or scathed me, or maimed me. And yet where was the Jane Eyre of yesterday? where was her life? where were her prospects?

Jane Eyre, who had been an ardent, expectant woman — almost a bride — was a cold, solitary girl again: her life was pale; her prospects were desolate. A Christmas frost had come at midsummer: a white December storm had whirled over June; ice glazed the ripe apples, drifts crushed the blowing roses; on hay-field and corn-field lay a frozen shroud: lanes which last night blushed full of flowers, to-day were pathless with untrodden snow, and the woods, which twelve hours since waved leafy and fragrant as groves between the tropics, now spread, waste, wild, and white as pine forests in wintry Norway.

My hopes were all dead — struck with a subtle doom, such as, in one night, fell on all the first-born in the land of Egypt. I looked on my cherished wishes, yesterday so blooming and glowing; they lay stark, chill, livid corpses that could never revive. I looked at my love: that feeling which was my master's — which he had created; it shivered in my heart, like a suffering child in a cold cradle; sickness and anguish had seized it; it could not seek Mr. Rochester's arms — it could not derive warmth from his breast. Oh, never more could it turn to him; for faith was blighted — confidence destroyed! Mr. Rochester was not to me what he had been; for he was not what I had thought him; I would not ascribe vice to him; I would not say he had betrayed me; but the attribute of stainless truth was gone from his idea; and from his presence I must go; *that* I perceived well. When — how — whither, I could not yet discern; but he himself, I doubted not, would hurry me from Thornfield. Real affection, it seemed, he could not have for me; it had been only fitful passion: that was balked; he would want me no more. I should fear even to cross his path now: my view must be hateful to him. Oh, how blind had been my eyes! how weak my conduct!

My eyes were covered and closed; eddying darkness seemed to swim round me, and reflection came in as a black and confused flow. Self-abandoned, relaxed, and effortless, I seemed to have laid me down in the dried-up bed of a great river; I heard a flock loosened in remote mountains, I felt the torrent

come; to rise I had no will, to flee I had no strength. I lay faint, longing to be dead. One idea only throbbed lifelike within me — a remembrance of God; it begot an unuttered prayer: these words went wandering up and down in my rayless mind, as something that should be whispered; but no energy was found to express them.

"Be not far from me, for trouble is near; there is none to help."

It was near; and as I had lifted no petition to Heaven to avert it — as I had neither joined my hands, nor bent my knees, nor moved my lips — it came: in full, heavy swing, the torrent poured over me. The world consciousness of my life lorn, my love lost, my hope quenched, my faith death-struck, swayed, full and mighty above me in one sullen mass. That bitter hour cannot be described; in truth, "the waters came into my soul; I sunk in deep mire; I felt no standing; I came into deep waters; the floods overflowed me."

EXPLANATION

"I AM a fool!" cried Mr. Rochester, suddenly. "I keep telling her I am not married, and do not explain to her why. I forget she knows nothing of the character of that woman, or of the circumstances attending my infernal union with her. Oh, I am certain Jane will agree with me in my opinion when she knows all that I know. Just put your hand in mine, Janet — that I may have the evidence of touch, as well as sight, to prove you are near me — and I will, in a few words, show you the real state of the case. Can you listen to me?"

"Yes, sir; for hours, if you will."

"I ask only ten minutes. Jane, did you ever hear or know that I was not the eldest son of my house — that I had once a brother older than I?"

"I remember that Mrs. Fairfax told me so once."

"And did you ever hear that my father was an avaricious, grasping man?"

"I have understood something to that effect."

"Well, Jane, being so, it was his resolution to keep the property together. He could not bear the idea of dividing

his estate and leaving each a fair portion; all, he resolved, should go to my brother Russell. Yet as little could he endure that a son of his should be a poor man. I must be provided for by a wealthy marriage. He sought me a partner betimes. Mr. Mason, a West India planter and merchant, was his old acquaintance. He was certain his possessions were real and vast; he made inquiries. Mr. Mason, he found, had a son and daughter; and he learned from him that he could and would give the latter a fortune of thirty thousand pounds; that sufficed. When I left college, I was sent out to Jamaica, to espouse a bride already courted for me. My father said nothing about her money, but he told me Miss Mason was the boast of Spanish Town for her beauty, and this was no lie. I found her a fine woman, in the style of Blanche Ingram, tall, dark, and majestic. Her family wished to secure me, because I was of a good race; and so did she. They showed her to me in parties, splendidly dressed. I seldom saw her alone, and had very little private conversation with her. She flattered me, and lavishly displayed for my pleasure her charms and accomplishments. All the mer in her circle seemed to admire her and envy me. I was dazzled — stimulated; my senses were excited; and being ignorant, raw, and inexperienced, I thought I loved her. There is no folly so besotted that the idiotic rivalries of society, the prurience, the rashness, the blindness of youth will not hurry a man to its commission. Her relatives encouraged me; competitors piqued me; she allured me: a marriage was achieved almost before I knew where I was. Oh, I have no respect for myself when I think of that act! An agony of inward contempt mastered me. I never loved, I never esteemed, I did not even know her. I was not sure of the existence of one virtue in her nature. I had marked neither modesty, nor benevolence, nor candor, nor refinement in her mind or manners, and I married her — gross, groveling, mole-eyed blockhead that I was! With less sin I might have — but let me remember to whom I am speaking.

"My bride's mother I had never seen; I understood she was dead. The honeymoon over I learned my mistake; she was only mad, and shut up in a lunatic asylum. There was a younger brother, too: a complete dumb idiot. The elder one, whom you have seen (and whom I cannot hate, while I abhor all

his kindred, because he has some grains of affection in his feeble mind, shown in the continued interest he takes in his wretched sister, and also in a doglike attachment he once bore me), will probably be in the same state one day. My father and my brother Rowland knew all this; but they thought only of the thirty thousand pounds, and joined in the plot against me. . . .

"Jane, I will not trouble you with abominable details: some strong words shall express what I have to say. I lived with that woman upstairs four years, and before that time she had tried me, indeed; her character ripened and developed with frightful rapidity; her vices sprang up fast and rank: they were so strong, only cruelty could check them, and I would not use cruelty. What a pigmy intellect she had — and what giant propensities! How fearful were the curses those propensities entailed on me! Bertha Mason — the true daughter of an infamous mother — dragged me through all the hideous and degrading agonies which must attend a man bound to a wife at once intemperate and unchaste.

"My brother, in the interval, was dead; and at the end of the four years my father died too. I was rich enough now — yet poor to hideous indigence: a nature the most gross, impure, depraved, I ever saw, was associated with mine, and called by the law and by society a part of me. And I could not rid myself of it by any legal proceedings: for the doctor now discovered that *my wife* was mad — her excesses had prematurely developed the germs of insanity. Jane, you don't like my narrative; you look almost sick — shall I defer the rest to another day?"

"No, sir; finish it now; I pity you — I do earnestly pity you." . . .

"One night I had been awakened by her yells — (since the medical men had pronounced her mad, she had of course been shut up) — it was a fiery West-Indian night; one of the description that frequently preceded the hurricanes of those climates; being unable to sleep in bed, I got up and opened the window. The air was like sulphur streams — I could find no refreshment anywhere. Mosquitoes came buzzing in and hummed sullenly round the room; the sea, which I could hear from thence, rumbled dull like an earthquake — black clouds were casting up over it; the moon was setting in the waves,

broad and red, like a hot cannon-ball — she threw her last bloody glance over a world quivering with the ferment of a tempest. I was physically influenced by the atmosphere and scene, and my ears were filled with the curses the maniac still shrieked out; wherein she momentarily mingled my name with such a tone of demon-hate, with such language! no professed harlot ever had a fouler vocabulary than she; though two rooms off, I have heard every word — the thin partitions of the West India house opposing but slight obstructions to her wolfish cries.

"'This life,' said I, at last, 'is hell! this is the air; those are the sounds of the bottomless pit! I have a right to deliver myself from it if I can. The sufferings of this mortal state will leave me with the heavy flesh that now cumbers my soul. Of the fanatic's burning eternity I have no fear: there is not a future state worse than this present one — let me break away, and go home to God!'

"I said this while I knelt down at and unlocked a trunk which contained a brace of loaded pistols: I meant to shoot myself. I only entertained the intention for a moment; for, not being insane, the crisis of exquisite and unalloyed despair which had originated the wish and design of self-destruction was past in a second.

"A wind fresh from Europe blew over the ocean and rushed through the open casement; the storm broke, streamed, thundered, blazed, and the air grew pure. I then framed and fixed a resolution. While I walked under the dripping orange trees of my wet garden, and among its drenched pomegranates and pineapples, and while the refulgent dawn of the tropics kindled round me, I reasoned thus, Jane: — and now listen; for it was true wisdom that consoled me in that hour, and showed me the right path to follow. . . .

"'Go,' said Hope, 'and live again in Europe: there it is not known what a sullied name you bear, nor what filthy burden is bound to you. You may take the maniac with you to England; confine her with due attendance and precautions at Thornfield; then travel yourself to what clime you will, and form what new tie you like. That woman who had so abused your long-suffering, so sullied your name, so outraged your honor, so blighted

your youth, is not your wife; nor are you her husband. See that she is cared for as her condition demands, and you have done all that God and Humanity require of you. Let her identity, her connection with yourself, be buried in oblivion; you are bound to impart them to no living being. Place her in safety and comfort; shelter her degradation with secrecy, and leave her.' . . .

"To England, then, I conveyed her; a fearful voyage I had with such a monster in the vessel. Glad was I when I at last got her to Thornfield, and saw her safely lodged in that third-story room, of whose secret inner cabinet she has now for ten years made a wild beast's den — a goblin's cell. I had some trouble in finding an attendant for her, as it was necessary to select one on whose fidelity dependence could be placed, for her ravings would inevitably betray my secret; besides, she had lucid intervals of days — sometimes weeks — which she filled up with abuse of me. At last I hired Grace Poole, from the Grimsby Retreat. She and the surgeon Carter (who dressed Mason's wounds that night he was stabbed and worried), are the only two I have ever admitted to my confidence." . . .

"And what, sir," I asked, while he paused, "did you do when you had settled her here? Where did you go?"

"What did I do, Jane? I transformed myself into a Will-o'-the-Wisp. Where did I go? I pursued wanderings as wild as those of the March-spirit. I sought the Continent, and went devious through all its lands. My fixed desire was to seek and find a good and intelligent woman, whom I could love; a contrast to the fury I left at Thornfield —"

"But you could not marry, sir."

"I had determined and was convinced that I could and ought. It was not my original intention to deceive, as I have deceived you. I meant to tell my tale plainly, and make my proposals openly; and it appeared to me so absolutely rational that I should be considered free to love and be loved, I never doubted some woman might be found willing and able to understand my case and accept me, in spite of the curse with which I was burdened." . . .

"Don't talk any more of those days, sir," I interrupted, furtively dashing away some tears from my eyes; his language

was torture to me; for I knew what I must do — and do soon — and all these reminiscences, and these revelations of his feelings, only made my work more difficult.

"No, Jane," he returned; "what necessity is there to dwell on the Past, when the present is so much surer — the Future is much brighter?"

I shuddered to hear the infatuated assertion.

"You see now how the case stands — do you not?" he continued. "After a youth and manhood, passed half in unutterable misery and in dreary solitude, I have for the first time found what I can truly love — I have found *you*. You are my sympathy — my better self — my good angel — I am bound to you with a strong attachment. I think you good, gifted, lovely; a fervent, a solemn passion is conceived in my heart; it leans to you, draws you to my center and spring of life, wraps my existence about you — and kindling in pure, powerful flame, fuses you and me in one.

"It was because I felt and knew this that I resolved to marry you. To tell me that I had already a wife is empty mockery; you know now that I had but a hideous demon. I was wrong to attempt to deceive you; but I feared a stubbornness that exists in your character. I feared early instilled prejudice; I wanted to have you safe before hazarding confidences. This was cowardly: I should have appealed to your nobleness and magnanimity at first, as I do now — opened to you plainly my life of agony — described to you my hunger and thirst after a higher and worthier existence — shown to you, not my *resolution* (that word is weak) but my resistless *bent* to love faithfully and well where I am faithfully and well loved in return. Then I should have asked you to accept my pledge of fidelity, and you to give me yours; Jane — give it me now."

A pause.

"Why are you silent, Jane?"

I was experiencing an ordeal; a hand of fiery iron grasped my vitals. Terrible moment: full of struggle, blackness, burning! Not a human being that ever lived could wish to be loved better than I was loved; and him who thus loved me I absolutely worshiped; and I must renounce love and idol. One drear word comprised my intolerable duty — "Depart!"

"Jane, you understand what I want of you? Just this promise — 'I will be yours, Mr. Rochester.'"

"Mr. Rochester, I will *not* be yours."

Another long silence.

"Jane!" recommenced he, with a gentleness that broke me down with grief, and turned me stone-cold with terror — for this still voice was the pant of a lion rising — "Jane, do you mean to go one way in the world, and to let me go another?"

"I do."

"Jane" (bending forward and embracing me), "do you mean it now?"

"I do."

"And now?" softly kissing my forehead and cheek.

"I do" — extricating myself from restraint rapidly and completely.

"Oh, Jane, this is bitter! This — this is wicked! It would not be wicked to love me."

"It would to obey you."

THE RETURN

"WHEN you go in," said I, "tell your master that a person wishes to speak to him, but do not give my name."

"I don't think he will see you," she answered; "he refuses everybody."

When she returned, I inquired what he had said.

"You are to send in your name and your business," she replied. She then proceeded to fill a glass with water, and place it on a tray, together with candles.

"Is that what he rang for?" I asked.

"Yes, he always has candles brought in at dark, though he is blind."

"Give the tray to me; I will carry it in."

I took it from her hand. She pointed me out the parlor door. The tray shook as I held it, the water spilled from the glass, my heart struck my ribs loud and fast. Mary opened the door for me, and shut it behind me.

The parlor looked gloomy; a neglected handful of fire burned low in the grate, and, leaning over it, with his head supported

against the high, old-fashioned mantelpiece, appeared the blind tenant of the room. His old dog, Pilot, lay on one side, removed out of the way, and coiled up as if afraid of being inadvertently trodden upon. Pilot pricked up his ears when I came in, then he jumped up with a yelp and a whine, and bounded towards me. He almost knocked the tray from my hands. I sat it on the table, then patted him, and said softly: "Lie down!" Mr. Rochester turned mechanically to see what the commotion was; but as he saw nothing, he returned and sighed.

"Give me the water, Mary," he said.

I approached him with the now only half-filled glass: Pilot followed me, still excited.

"What is the matter?" he inquired.

"Down, Pilot!" I again said. He checked the water on its way to his lips, and seemed to listen; he drank, and put the glass down. "This is you, Mary, is it not?"

"Mary is in the kitchen," I answered.

He put out his hand with a quick gesture, but not seeing where I stood, he did not touch me. "Who is this? Who is this?" he demanded, trying, as it seemed, to *see* with those sightless eyes — unavailing and distressing attempt! "Answer me — speak again!" he ordered, imperiously and aloud.

"Will you have a little more water, sir? I spilled half of what was in the glass," I said.

"*Who* is it? *What* is it? Who speaks?"

"Pilot knows me, and John and Mary know I am here. I came only this morning," I answered.

"Great God! what delusion has come over me? What sweet madness has seized me?"

"No delusion — no madness; your mind, sir, is too strong for delusion, your health too sound for frenzy."

"And where is the speaker? Is it only a voice? Oh! I *cannot* see, but must feel, or my heart will stop and my brain burst! Whatever — whoever you are — be perceptible to the touch, or I cannot live."

He groped; I arrested his wandering hand, and prisoned it in both mine.

"Her very fingers!" he cried; "her small, slight fingers! If so, there must be more of her!"

The muscular hand broke from my custody; my arm was seized, my shoulder — neck — waist — I was entwined and gathered to him.

"Is it Jane? *What* is it? This is her shape — this is her size ——"

"And this her voice," I added. "She is all here: her heart too. God bless you, sir! I am glad to be so near you again."

"Jane Eyre! Jane Eyre!" was all he said.

"My dear master," I answered, "I am Jane Eyre: I have found you out — I am come back to you."

"In truth? In the flesh? My living Jane?"

"You touch me, sir — you hold me, and fast enough. I am not cold like a corpse, nor vacant like air, am I?"

"My living darling! These are certainly her limbs, and these her features; but I cannot be so blessed, after all my misery. It is a dream; such dreams as I have had at night when I have clasped her once more to my heart, as I do now; and kissed her, as thus — and felt that she loved me, and trusted that she would not leave me."

"Which I never will, sir, from this day."

"Never will, says the vision? But I always woke and found it an empty mockery; and I was desolate and abandoned — my life dark, lonely, hopeless — my soul athirst, and forbidden to drink — my heart famished, and never to be fed. Gentle, soft dream, nestling in my arms now, you will fly, too, as your sisters have all fled before you: but kiss me before you go — embrace me, Jane."

"There, sir — and there!"

I pressed my lips to his once brilliant and now rayless eyes; I swept his hair from his brow, and kissed that, too. He suddenly seemed to rouse himself; the conviction of the reality of all this seized him.

"It is you — it is Jane? You are come back to me, then?"

"I am."

"And you do not lie dead in some ditch, under some stream? And you are not a pining outcast among strangers?"

"No, sir; I am an independent woman now."

"Independent! What do you mean, Jane?"

"My uncle in Madeira is dead, and he left me five thousand pounds."

"Ah, this is practical; this is real!" he cried. "I should never dream that. Besides, there is that peculiar voice of hers, so animating and piquant, as well as soft; it cheers my withered heart; it puts life into it. What, Janet! Are you an independent woman? A rich woman?"

"Quite rich, sir. If you won't let me live with you, I can build a house of my own close up to your door, and you may come and sit in my parlor when you want company of an evening."

"But, as you are rich, Jane, you have now, no doubt, friends who will look after you, and not suffer you to devote yourself to a blind lamenter like me?"

"I told you I am independent, sir, as well as rich; I am my own mistress."

"And you will stay with me?"

"Certainly, unless you object. I will be your neighbor, your nurse, your housekeeper. I find you lonely; I will be your companion — to read to you, to walk with you, to sit with you, to wait on you, to be eyes and hands to you. Cease to look so melancholy, my dear master; you shall not be left desolate as long as I live."

He replied not; he seemed serious — abstracted; he sighed; he half-opened his lips as if to speak; he closed them again. I felt a little embarrassed. Perhaps I had been too officious in my offers of companionship and aid; perhaps I had too rashly overleaped conventionalities, and he, like St. John, saw impropriety in my inconsiderateness. I had, indeed, made my proposal from the idea that he wished and would ask me to be his wife — an expectation not the less certain because unexpressed, had buoyed me up, that he would claim me at once as his own. But no hint to that effect escaping him, and his countenance becoming more overcast, I suddenly remembered that I might have been all wrong, and was perhaps playing the fool unwittingly; and I began gently to withdraw myself from his arms, but he eagerly snatched me closer.

"No, no, Jane! you must not go. No, I have touched you, heard you, felt the comfort of your presence, the sweetness of

your consolation; I cannot give up these joys. I have little left in myself — I must have you. The world may laugh — may call me absurd, selfish — but it does not signify. My very soul demands you; it will be satisfied, or it will take deadly vengeance on its frame."

"Well, sir, I will stay with you! I have said so."

"Yes; you understand one thing by staying with me, and I understand another. You, perhaps, could make up your mind to be about my hand and chair — to wait on me as a kind little nurse (for you have an affectionate heart and a generous spirit, which prompt you to make sacrifices for those you pity), and that ought to suffice for me, no doubt. I suppose I should now entertain none but fatherly feelings for you. Do you think so? Come — tell me."

"I will think what you like, sir; *I* am content to be only your nurse, if you think it better."

"But you cannot always be my nurse, Janet: you are young — you must marry one day."

"I don't care about being married."

"You should care, Janet; if I were what I once was, I would try and make you care; but — a sightless block!"

He relapsed again into the gloom. I, on the contrary, became more cheerful, and took fresh courage; these last words gave me an insight as to where the difficulty lay; and as it was no difficulty with me, I felt quite relieved from my previous embarrassment. I resumed a livelier vein of conversation.

"It is time some one undertook to rehumanize you," said I, parting his thick, and long uncut, locks; "for I see you are being metamorphosed into a lion or something of that sort. You have a '*faux air*' of Nebuchadnezzar in the fields about you, that is certain; your hair reminds me of eagles' feathers; whether your nails are grown like birds' claws or not, I have not yet noticed."

"On this arm I have neither hand nor nails," he said, drawing the mutilated limb from his breast and showing it to me. "It is a mere stump — a ghastly sight! Don't you think so, Jane?"

"It is a pity to see it; and a pity to see your eyes, and the

scar of fire on your forehead, and the worst of it is, one is in danger of loving you too well for all this, and making too much of you."

"I thought you would be revolted, Jane, when you saw my arm, and my cicatrized visage."

"Did you? Don't tell me so, lest I should say something disparaging to your judgment. Now let me leave you an instant, to make a better fire, and have the hearth swept up. Can you tell when there is a good fire?"

"Yes; with the right eye I see a glow — a ruddy haze."

"And you see the candles?"

"Very dimly — each is a luminous cloud."

"Can you see me!"

"No, my fairy: but I am only too thankful to hear and feel you."

"When do you take supper?"

"I never take supper."

"But you shall have some to-night. I am hungry; so are you, I dare say, only you forget."

Summoning Mary, I soon had the room in more cheerful order. I prepared him likewise a comfortable repast. My spirits were excited, and with pleasure and ease I talked to him during supper, and for a long time after. There was no harassing restraint, no repressing of glee and vivacity with him, for with him I was at perfect ease, because I knew I suited him. All I said or did seemed either to console or revive him. Delightful consciousness! It brought to life and light my whole nature. In his presence I thoroughly lived, and he lived in mine. Blind as he was, smiles played over his face, joy dawned on his forehead: his lineaments softened and warmed.

After supper, he began to ask me many questions, of where I had been, what I had been doing, how I had found him out; but I gave him only partial replies; it was too late to enter into particulars that night. Besides, I wished to touch no deep-thrilling chord, to open no fresh well of emotion in his heart. My sole present aim was to cheer him. Cheered as I have said, he was, and yet but by fits. If a moment's silence broke the conversation, he would turn restless, touch me, then say, "Jane."

"You are altogether a human being, Jane! You are certain of that?"

"I conscientiously believe so, Mr. Rochester."

"Yet how, on this dark and doleful evening, could you so suddenly rise on my lone hearth! I stretched my hand to take a glass of water from a hireling and it was given me by you; I asked a question, expecting John's wife to answer me, and your voice spoke at my ear."

"Because I had come in, in Mary's stead, with the tray."

"And there is enchantment in the very hour I am now spending with you. Who can tell what a dark, dreary, hopeless life I have dragged on for months past? Doing nothing, expecting nothing; merging night in day; feeling but the sensation of cold when I let the fire go out, of hunger when I forgot to eat; and then a ceaseless sorrow, and, at times, a very delirium of desire to behold my Jane again. Yes, for her restoration I longed, far more than for that of my lost sight. How can it be that Jane is with me, and says she loves me? Will she not depart as suddenly as she came? To-morrow, I fear, I shall find her no more."

A commonplace, practical reply, out of train of his own disturbed ideas, was, I was sure, the best and most reassuring for him in this frame of mind. I passed my finger over his eyebrows and remarked that they were scorched and that I would apply something which would make them grow as broad and black as ever.

"Where is the use of doing me good in any way, beneficent spirit, when at some fatal moment you will again desert me, passing like a shadow, whither and how to me unknown, and for me remaining afterward undiscoverable?"

"Have you a pocket-comb about you, sir?"

"For what, Jane?"

"Just to comb out this shaggy black mane. I find you rather alarming when I examine you close at hand; you talk of my being a fairy; but I am sure you are more like a brownie."

"Am I hideous, Jane?"

"Very, sir; you always were, you know."

"Humph! The wickedness has not been taken out of you, wherever you have sojourned."

"Yet I have been with good people; far better than you — a hundred times better people; possessed of ideas and views you never entertained in your life: quite more refined and exalted."

"Who the deuce have you been with?"

"If you twist in that way you will make me pull the hair out of your head; and then I think you will cease to entertain doubts of my substantiality."

"Who have you been with, Jane?"

"You shall not get it out of me to-night, sir; you must wait till to-morrow. To leave my tale half told, will, you know, be a sort of security that I shall appear at your breakfast table to finish it. By-the-by, I must mind not to rise on your hearth with only a glass of water, then; I must bring an egg, at the least, to say nothing of fried ham."

"You mocking changeling — fairy-born and human-bred! You make me feel as I have not felt these twelve months. If Saul could have had you for his David, the evil spirit would have been exorcised without the aid of the harp."

"There, sir; you are redd up and made decent. Now I'll leave you: I have been traveling these last three days, and I believe I am tired. Good-night." . . .

Again, as he kissed me, painful thoughts darkened his aspect.

"My seared vision! my crippled strength!" he murmured, regretfully.

I caressed in order to soothe him. I knew of what he was thinking, and wanted to speak for him, but dared not. As he turned aside his face a minute, I saw a tear slide from under the sealed eyelid and trickle down the manly cheek. My heart swelled.

"I am no better than the old, lightning-struck chestnut tree in Thornfield orchard," he remarked erelong. "And what right would that ruin have to bid a budding woodbine cover its decay with freshness?"

"You are no ruin, sir — no lightning-struck tree: you are green and vigorous. Plants will grow about your roots, whether you ask them or not, because they take delight in your bountiful shadow, and as they grow they will lean toward you, and

wind round you, because your strength offers them so safe a prop."

Again he smiled: I gave him comfort.

"You speak of friends, Jane?" he asked.

"Yes: of friends," I answered, rather hesitatingly; for I knew I meant more than friends, but could not tell what other word to employ. He helped me.

"Ah! Jane. But I want a wife."

"Do you, sir?"

"Yes; is it news to you?"

"Of course; you said nothing about it before."

"Is it unwelcome news?"

"That depends on circumstances, sir — on your choice."

"Which you shall make for me, Jane. I will abide by your decision."

"Choose then, sir — *her who loves you best.*"

"I will at least choose — *her, I love best.* Jane, will you marry me?"

"Yes, sir."

"A poor blind man, whom you will have to lead about by the hand?"

"Yes, sir."

"A crippled man, twenty years older than you, whom you will have to wait on?"

"Yes, sir."

"Truly, Jane?"

"Most truly, sir."

"Oh! my darling! God bless you and reward you."

"Mr. Rochester, if ever I did a good deed in my life — if ever I thought a good thought — if ever I prayed a sincere and blameless prayer — if ever I wished a righteous wish, I am rewarded now. To be your wife is, for me, to be as happy as I can be on earth."

"Because you delight in sacrifice."

"Sacrifice? What do I sacrifice? Famine for food, expectation for content. To be privileged to put my arms round what I value — to press my lips to what I love — to repose on what I trust; is that to make a sacrifice? If so, then certainly I delight in sacrifice."

"And to bear with my infirmities, Jane: to overlook my deficiencies."

"Which are none, sir, to me. I love you better now, when I can really be useful to you, than I did in your state of proud independence, when you disdained every part but that of the giver and protector."

"Hitherto I have hated to be helped — to be led; henceforth, I feel, I shall hate it no more. I did not like to put my hand into a hireling's, but it is pleasant to feel it circled by Jane's little fingers. I preferred utter loneliness to the constant attendance of servants; but Jane's soft ministry will be a perpetual joy. Jane suits me; do I suit her?"

"To the finest fiber of my nature, sir."

"The case being so, we have nothing in the world to wait for; we must be married instantly."

He looked and spoke with eagerness; his old impetuosity was rising.

"We must become one flesh without any delay, Jane; there is but the license to get — then we marry."

"Mr. Rochester, I have just discovered the sun is far declined from its meridian, and Pilot is actually gone home to his dinner. Let me look at your watch."

"Fasten it into your girdle, Janet, and keep it henceforward; I have no use for it."

"It is nearly four o'clock in the afternoon, sir. Don't you feel hungry?"

"The third day from this must be our wedding-day, Jane. Never mind fine clothes and jewels now; all that is not worth a fillip."

"The sun has dried up all the raindrops, sir. The breeze is still; it is quite hot."

"Do you know, Jane, I have your little pearl necklace at this moment fastened round my bronze scrag under my cravat? I have worn it since the day I lost my only treasure, as a memento of her."

"We will go home through the wood; that will be the shadiest way."

PHILLIPS BROOKS

Phillips Brooks. Born in Boston, December 13, 1835; died there January 23, 1893. For twenty-two years rector of Trinity Church, Boston. Bishop of Massachusetts. Author of ten volumes, among them: "The Candle of the Lord," "Tolerance," "The Symmetry of Life," "The Influence of Jesus," "Lectures on Preaching," and "Essays and Addresses."

Phillips Brooks's simplicity of character, his enthusiasm and ardor in preaching, his breadth of charity, his sympathy, his social qualities, and his keen sense of humor made him a most attractive personality, as well as a most winning and magnetic pulpit orator.

ABRAHAM LINCOLN

(A sermon delivered in Philadelphia, April 23, 1865, while the President's body was lying in state in that city.)

Here is a description of a great and good ruler — of the source from which God took him, of the purpose of his taking, and of the character which belonged to the rulership which he exercised.

While I speak to you to-day, the body of the President who ruled this people is lying honored and loved, in our City. It is impossible with that sacred presence in our midst for me to stand and speak of the ordinary topics which occupy the pulpit. I must speak of him to-day; and I therefore undertake to do what I had intended to do at some future time, to invite you to study with me the character of Abraham Lincoln, the impulses of his life, and the causes of his death. I know how hard it is to do it rightly, how impossible it is to do it worthily. But I shall speak with confidence because I speak to those who love him, and whose ready love will fill out the deficiencies in a picture which my words will weakly try to draw. I can only promise you to speak calmly, conscientiously, affectionately, and with what understanding of him I can command.

We take it for granted first of all, that there is an essential connection between Mr. Lincoln's character and his violent and bloody death. It is no accident, no arbitrary decree of Providence. He lived as he did, and he died as he did, because he was what he was. The more we see of events the less we come to believe in any fate or destiny except the destiny of character. It will be our duty, then, to see what there was in the character of our great President that created the history of his life and at last produced the catastrophe of his cruel death. After the first trembling horror, the first outburst of indignant sorrow has grown calm, these are the questions which we are bound to ask and answer.

It is not necessary for me even to sketch the biography of Mr. Lincoln. He was born in Kentucky, fifty-six years ago, when Kentucky was a pioneer State. He lived, as boy and man, the hard and needy life of a backwoodsman, a farmer, a river boatman, and finally, by his own efforts at self-education, of an active, respected, influential citizen in the half-organized and manifold interests of a new and energetic community. From his boyhood up he lived in direct and vigorous contact with men and things, not as in older states and easier conditions with words and theories; and both his moral convictions and his intellectual opinions gathered from that contact a supreme degree of that character by which men knew him — that character which is the most distinctive possession of the best American nature — that almost indescribable quality which we call in general clearness or truth, and which appears in the physical structure as health, in the moral constitution as honesty, in the mental structure as sagacity, and in the region of active life as practicalness. This one character, with many sides all shaped by the same essential force and testifying to the same inner influences, was what was powerful in him and decreed for him the life he was to live and the death he was to die. We must take no smaller view than this of what he was. Even his physical conditions are not to be forgotten in making up his character. We make too little always of the physical; certainly we make too little of it here if we lose out of sight the strength and muscular activity, the power of doing and enduring, which the backwoodsboy inherited from generations of hard-living ancestors, and ap-

propriated for his own by a long discipline of bodily toil. He brought to the solution of the question of labor in this country, not merely a mind but a body thoroughly in sympathy with labor, full of the culture of labor, bearing witness to the dignity and excellence of work in every muscle that work had toughened and every sense that work had made clear and true. He could not have brought the mind for his task so perfectly, unless he had first brought the body whose rugged and stubborn health was always contradicting to him the false theories of labor, and always asserting the true. Who shall say that even with David the son of Jesse, there was not a physical as well as a spiritual culture in the struggle with the lion and the bear which occurred among the sheepfolds, out of which God took him to be the ruler of his people?

As to the moral and mental powers which distinguished him, all embraceable under this general description of clearness or truth, the most remarkable thing is the way in which they blend with one another, so that it is next to impossible to examine them in separation. A great many people have discussed very crudely whether Abraham Lincoln was an intellectual man or not; as if intellect were a thing always of the same sort, which you could precipitate from the other constituents of a man's nature and weigh by itself, and compare by pounds and ounces in this man with another. The fact is that in all the simplest characters the line between the mental and moral natures is always vague and indistinct. They run together, and in their best combinations you are unable to discriminate in the wisdom which is their result, how much is moral and how much is intellectual. You are unable to tell whether in the wise acts and words which issue from such a life there is more of the righteousness that comes of a clear conscience or of the sagacity that comes of a clear brain. In more complex characters and under more complex conditions, the moral and the mental lives come to be less healthily combined. They coöperate, they help each other less. They come even to stand over against each other as antagonists; till we have that vague but most melancholy notion which pervades the life of all elaborate civilization, that goodness and greatness, as we call them, are not to be looked for together, till we expect to see and so do see a feeble and narrow conscientiousness on the

one hand and a bad unprincipled intelligence on the other, dividing the suffrages of men.

It is the great boon of such characters as Mr. Lincoln's, that they reunite what God has joined together and man has put asunder. In him was vindicated the greatness of real goodness and the goodness of real greatness. The twain were one flesh. Not one of all the multitudes who stood and looked up to him for direction with such a loving and implicit trust can tell you to-day whether the wise judgments that he gave came most from a strong head or a sound heart. If you ask them they are puzzled. There are men as good as he, but they do bad things. There are men as intelligent as he, but they do foolish things. In him goodness and intelligence combined and made their best result of wisdom. For perfect truth consists not merely in the right constituents of character, but in their right and intimate conjunction. This union of the mental and moral into a life of admirable simplicity is what we most admire in children, but in them it is unsettled and unpractical. But when it is preserved into a manhood, deepened into reliability and maturity, it is that glorified childlikeness, that high and reverend simplicity, which shames and baffles the most accomplished astuteness, and is chosen by God to fill his purposes when he needs a ruler for his people of faithful and true heart, such as he had who was our President.

Another evident quality of such a character as this, will be its freshness or newness, so to speak. Its freshness, or readiness — call it what you will — its ability to take up new duties and do them in a new way will result of necessity from its truth and clearness. The simple natures and forces will always be the most pliant ones. Water bends and shapes itself to any channel. Air folds and adapts itself to each new figure. They are the simplest and the most infinitely active things in nature. So this nature, in very virtue of its simplicity, must be also free, always fitting itself to each new need. It will always start from the most fundamental and eternal conditions, and work in the straightest even although they be the newest ways to the present prescribed purpose. In one word it must be broad and independent and radical. So that freedom and radicalness in the character of Abraham Lincoln were not separate qualities,

but the necessary results of his simplicity and childlikeness and truth.

Here then we have some conception of the man. Out of this character came the life which we admire and the death which we lament to-day. He was called in that character to that life and death. It was just the nature, as you see, which a new nation such as ours ought to produce. All the conditions of his birth, his youth, his manhood, which made him what he was, were not irregular and exceptional, but were the normal conditions of a new and simple country. His pioneer home in Indiana was a type of the pioneer land in which he lived. If ever there was a man who was a part of the time and country he lived in, this was he. The same simple respect for labor won in the school of work and incorporated into blood and muscle; the same unassuming loyalty to the simple virtues of temperance and industry and integrity; the same sagacious judgment which had learned to be quick-eyed and quick-brained in the constant presence of emergency; the same direct and clear thought about things, social, political, and religious, that was in him supremely, was in the people he was sent to rule. Surely, with such a type-man for ruler, there would seem to be but a smooth and even road over which he might lead the people whose character he represented into the new region of national happiness and comfort and usefulness, for which that character had been designed.

But then we come to the beginning of all trouble. Abraham Lincoln was the type-man of the country, but not of the whole country. This character which we have been trying to describe was the character of an American under the discipline of freedom. There was another American character which had been developed under the influence of slavery. There was no one American character embracing the land. There were two characters, with impulses of irrepressible and deadly conflict. This citizen whom we have been honoring and praising represented one. The whole great scheme with which he was ultimately brought in conflict, and which has finally killed him, represented the other. Beside this nature, true and fresh and new, there was another nature false and effete and old. The one nature found itself in a new world, and set itself to discover the new ways for the new duties that were given it. The other nature, full of the false

pride of blood, set itself to reproduce in a new world the institutions and the spirit of the old, to build anew the structure of a feudalism which had been corrupt in its own days, and which had been left far behind by the advancing conscience and needs of the progressing race. The one nature magnified labor, the other nature depreciated and despised it. The one honored the laborer and the other scorned him. The one was simple and direct. The other complex, full of sophistries and self-excuses. The one was free to look all that claimed to be truth in the face, and separate the error from the truth that might be in it. The other did not dare to investigate because its own established prides and systems were dearer to it than the truth itself, and so even truth went about in it doing the work of error. The one was ready to state broad principles, of the brotherhood of man, the universal fatherhood and justice of God, however imperfectly it might realize them in practice. The other denied even the principles, and so dug deep and laid below its special sins the broad foundation of a consistent acknowledged sinfulness. In a word, one nature was full of the influences of Freedom, the other nature was full of the influences of Slavery.

In general these two regions of our national life were separated by a geographical boundary. One was the spirit of the North, the other was the spirit of the South. But the Southern nature was by no means all a Southern thing. There it had an organized established form, a certain, definite, established institution about which it clustered. Here, lacking that advantage, it lived in less expressive ways and so lived more weakly. There, there was the horrible sacrament of slavery, the outward and visible sign round which the inward and spiritual temper gathered and kept itself alive. But who doubts that among us the spirit of slavery lived and thrived? Its formal existence had been swept away from one state after another, partly on conscientious, partly on economical grounds, but its spirit was here, in every sympathy that Northern winds carried to the listening ear of the Southern slaveholder, and in every oppression of the weak by the strong, every proud assumption of idleness over labor which echoed the music of Southern life back to us. Here in our midst lived that worse and falser nature, side by side with the true and better nature which God meant should be the nature

of Americans, and of which he was shaping out the type and champion in his chosen David of the sheepfolds.

Here then we have the two. The history of our country for many years is the history of how these two elements of American life approached collision. They wrought their separate reactions on each other. Men debate and quarrel even now about the rise of Northern abolitionism, about whether the Northern abolitionists were right or wrong, whether they did harm or good. How vain the quarrel is! It was inevitable. It was inevitable in the nature of things that two such natures living here together should be set violently against each other. It is inevitable, till man be far more unfeeling and untrue to his convictions than he has always been, that a great wrong asserting itself vehemently should arouse to no less vehement assertion the opposing right. The only wonder is that there was not more of it. The only wonder is that so few were swept away to take by an impulse they could not resist their stand of hatred to the wicked institution. The only wonder is that only one brave, reckless man came forth to cast himself, almost single-handed, with a hopeless hope, against the proud power that he hated, and trust to the influence of a soul marching on into the history of his countrymen to stir them to a vindication of the truth he loved. At any rate, whether the abolitionists were wrong or right, there grew up about their violence, as there always will about the extremism of extreme reformers, a great mass of feeling, catching their spirit and asserting it firmly though in more moderate degrees and methods. About the nucleus of Abolitionism grew up a great American Anti-slavery determination, which at last gathered strength enough to take its stand, to insist upon the checking and limiting the extension of the power of slavery, and to put the type-man whom God had been preparing for the task, before the world to do the work on which it had resolved. Then came discontent, secession, treason. The two American natures long advancing to encounter, met at last and a whole country yet trembling with the shock, bears witness how terrible the meeting was.

Thus I have tried briefly to trace out the gradual course by which God brought the character which he designed to be the controlling character of this new world into distinct collision

with the hostile character which it was to destroy and absorb, and set it in the person of its type-man in the seat of highest power. The character formed under the discipline of Freedom, and the character formed under the discipline of Slavery, developed all their difference and met in hostile conflict when this war began. Notice, it was not only in what he did and was towards the slave, it was in all he did and was everywhere that we accept Mr. Lincoln's character as the true result of our free life and institutions. Nowhere else could have come forth that genuine love of the people, which in him no one could suspect of being either the cheap flattery of the demagogue or the abstract philanthropy of the philosopher, which made our President, while he lived, the center of a great household land, and when he died so cruelly, made every humblest household thrill with a sense of personal bereavement which the death of rulers is not apt to bring. Nowhere else than out of the life of freedom could have come that personal unselfishness and generosity which made so gracious a part of this good man's character. How many soldiers feel yet the pressure of a strong hand that clasped theirs once as they lay sick and weak in the dreary hospital. How many ears will never lose the thrill of some kind word he spoke — he who could speak so kindly to promise a kindness that always matched his word. How often he surprised the land with a clemency which made even those who questioned his policy love him the more for what they called his weakness; seeing how the man in whom God had most embodied the discipline of Freedom not only could not be a slave, but could not be a tyrant. In the heartiness of his mirth and his enjoyment of simple joys; in the directness and shrewdness of perception which constituted his wit; in the untired, undiscouraged faith in human nature which he always kept; and perhaps above all in the plainness and quiet unostentatious earnestness and independence of his religious life, in his humble love and trust of God — in all, it was a character such as only Freedom knows how to make.

Now it was in this character rather than in any mere political position that the fitness of Mr. Lincoln to stand forth in the struggle of the two American natures really lay. We are told that he did not come to the Presidential chair pledged to the

abolition of Slavery. When will we learn that with all true men it is not what they intend to do, but it is what the qualities of their natures bind them to do that determines their career? The President came to his power full of the blood, strong in the strength of Freedom. He came there free and hating slavery. He came there, leaving on record words like these, spoken three years before and never contradicted. He had said, "A house divided against itself cannot stand. I believe this Government cannot endure, permanently, half slave and half free. I do not expect the Union to be dissolved. I do not expect the house to fall; but I expect it will cease to be divided. It will become all one thing or all the other." When the question came he knew which thing he meant that it should be. His whole nature settled that question for him. With such a man, intentions far ahead meant little. Such a man must always live as he used to say he lived (and was blamed for saying it), "controlled by events, not controlling them." And with a reverent and clear mind, to be controlled by events means to be controlled by God. For such a man there was no hesitation when God brought him up face to face with Slavery and put the sword into his hand and said, "Strike it down dead." He was a willing servant then. If ever the face of a man writing solemn words glowed with a solemn joy, it must have been the face of Abraham Lincoln, as he bent over the page where the Emancipation Proclamation of 1863 was growing into shape, and giving manhood and freedom as he wrote it to hundreds of thousands of his fellow-men. Here was a work in which his whole nature could rejoice. Here was an act that crowned the whole culture of his life. All the past, the free boyhood in the woods, the free youth upon the farm, the free manhood in the honorable citizen's employments — all his freedom gathered and completed itself in this. And as the swarthy multitudes came in ragged, and tired, and hungry, and ignorant, but free forever from anything but the memorial scars of the fetters and the whip, singing rude songs in which the new triumph of freedom struggled and heaved below the sad melody that had been shaped for bondage; as in their camps and hovels there grew up to their half-superstitious eyes the image of a great Father almost more than man to whom they owed their freedom; were they not half right? For it was

not to one man, driven by stress of policy, or swept off by a whim of pity, that the noble act was due. It was to the American nature, long kept by God in his own intentions till his time should come, at last emerging into sight and power, and bound up and embodied in this best and most American of all Americans, to whom we and those poor frightened slaves at last might look up together and love to call him with one voice, our Father.

Thus, we have seen something of what the character of Mr. Lincoln was, and how it issued in the life he lived. It remains for us to see how it resulted also in the terrible death which has laid his murdered body here in our town among lamenting multitudes to-day. It is not a hard question, though it is sad, to answer. We saw the two natures, the nature of Slavery and the nature of Freedom at last set against each other, come at last to open war. Both fought, fought long, fought bravely; but each, as was perfectly natural, fought with the tools and in the ways which its own character had made familiar to it. The character of Slavery was brutal, barbarous, and treacherous, and so the whole history of the slave power during the war has been full of ways of warfare brutal, barbarous, and treacherous beyond anything that men bred in freedom could have been driven to by the most hateful passions. It is not to be marveled at. It is not to be set down as the special sin of the war. It goes back beyond that. It is the sin of the system. It is the barbarism of Slavery. When Slavery went to war to save its life, what wonder if its barbarism grew barbarous a hundred fold.

One would be attempting a task which once was almost hopeless, but which now is only needless, if he set himself to convince a Northern congregation that Slavery was a barbarian institution. It would be hardly more necessary to try to prove how its barbarism has shown itself during this war. The same spirit which was blind to the wickedness of breaking sacred ties, of separating man and wife, of beating women till they dropped down dead, of organizing licentiousness and sin into commercial systems, of forbidding knowledge and protecting itself with ignorance, of putting on its arms and riding out to steal a State at the beleaguered ballot-box away from Freedom — in one word (for its simplest definition is its worst dishonor), the spirit that

gave man the ownership in man in time of peace has found out yet more terrible barbarisms for the time of war. It has hewed and burned the bodies of the dead. It has starved and mutilated its helpless prisoners. It has dealt by truth, not as men will in a time of excitement lightly and with frequent violations, but with a cool, and deliberate, and systematic contempt. It has sent its agents into Northern towns to fire peaceful hotels where hundreds of peaceful men and women slept. It has undermined the prisons where its victims starved and made all ready to blow with one blast their wretched life away. It has delighted in the lowest and basest scurrility even on the highest and most honorable lips. It has corrupted the graciousness of women and killed out the truth of men.

I do not count up the terrible catalogue because I like to, nor because I wish to stir your hearts to passion. Even now, you and I have no right to indulge in personal hatred to the men who did these things. But we are not doing right by ourselves, by the President that we have lost, or by God who had a purpose in our losing him, unless we know thoroughly that it was this same spirit which we have seen to be a tyrant in peace and a savage in war, that has crowned itself with the working of this final woe. It was conflict of the two American natures, the false and the true. It was Slavery and Freedom that met in their two representatives, the assassin and the President. And the victim of the last desperate struggle of the dying Slavery lies dead to-day in Independence Hall.

Solemnly in the sight of God, I charge this murder where it belongs, on Slavery. I dare not stand here in His sight, and before Him or you speak doubtful and double-meaning words of vague repentance, as if we had killed our President. We have sins enough, but we have not done this sin, save as by weak concessions and timid compromises we have let the spirit of Slavery grow strong and ripe for such a deed. In the barbarism of Slavery the foul act and its foul method had their birth. By all the goodness that there was in him; by all the love we had for him (and who shall tell how great it was?); by all the sorrow that has burdened down this desolate and dreadful week, I charge his murder where it belongs, on Slavery. I bid you to remember where the charge belongs, to write it on

the door-posts of your mourning houses, to teach it to your wondering children, to give it to the history of these times, that all times to come may hate and dread the sin that killed our noblest President.

If ever anything were clear, this is the clearest. Is there the man alive who thinks that Abraham Lincoln was shot just for himself; that it was that one man for whom the plot was laid? The gentlest, kindest, most indulgent man that ever ruled a State! The man who knew not how to speak a word of harshness, or how to make a foe! Was it he for whom the murderer lurked with a mere private hate? It was not he, but what he stood for. It was Law and Liberty; it was Government and Freedom against which the hate gathered, and the treacherous shot was fired. And I know not how the crime of him who shoots at Law and Liberty in the crowded glare of a great theater differs from theirs who have leveled their aim at the same great Beings from behind a thousand ambuscades and on a hundred battlefields of this long war. Every General in the field and every false citizen in our midst at home, who has plotted and labored to destroy the lives of the soldiers of the Republic, is brother to him who did this deed. The American nature, the American truths, of which our President was the anointed and supreme embodiment, have been embodied in multitudes of heroes who marched unknown and fell unnoticed in our ranks. For them, just as for him, character decreed a life and a death. The blood of all of them I charge on one same head. Slavery armed with Treason was their murderer.

Men point out to us the absurdity and folly of this awful crime. Again and again we hear men say, "It was the worst thing for themselves they could have done. They have shot a representative man, and the cause he represented grows stronger and sterner by his death. Can it be that so wise a devil was so foolish here? Must it not have been the act of one poor madman, born and nursed in his one reckless brain?" My friends, let us understand this matter. It was a foolish act. Its folly was only equaled by its wickedness. It was a foolish act; but when did sin begin to be wise? When did wickedness learn wisdom? When did the fool stop saying in his heart, "There is no God," and acting godlessly in the absurdity of his impiety? The cause

that Abraham Lincoln died for shall grow stronger by his death; stronger and sterner. Stronger to set its pillars deep into the structure of our nation's life; sterner to execute the justice of the Lord upon his enemies. Stronger to spread its arms and grasp our whole land into freedom; sterner to sweep the last poor ghost of slavery out of our haunted homes. But while we feel the folly of this act, let not its folly hide its wickedness. It was the wickedness of Slavery putting on a foolishness for which its wickedness and that alone is responsible, that robbed the nation of a President and the people of a father. And remember this, that the folly of the Slave power in striking the representative of Freedom, and thinking that thereby it killed Freedom itself, is only a folly that we shall echo if we dare to think that in punishing the Representatives of Slavery who did this deed, we are putting Slavery to death. Dispersing armies and hanging traitors, imperatively as justice and necessity may demand them both, are not the killing of the Spirit out of which they sprang. The traitor must die because he has committed treason. The murderer must die because he has committed murder. Slavery must die because out of it and it alone, came forth the treason of the traitor and the murder of the murderer. Do not say that it is dead. It is not, while its essential spirit lives. While one man counts another man his born inferior for the color of his skin, while both in North and South prejudices and practices, which the law cannot touch, but which God hates, keep alive in our people's hearts the spirit of the old iniquity, it is not dead. The new American nature must supplant the old. We must grow like our President in his truth, his independence, his religion, and his wide humanity. Then the character by which he died shall be in us, and by it we shall live. Then Peace shall come that knows no War, and Law that knows no Treason, and full of his spirit, a grateful land shall gather round his grave, and in the daily psalm of prosperous and righteous living, thank God forever for his Life and Death.

So let him lie here in our midst to-day, and let our people go and bend with solemn thoughtfulness and look upon his face and read the lessons of his burial. As he paused here on his journey from his western home and told us what by the help of God he meant to do, so let him pause upon his way back to his

western grave and tell us with a silence more eloquent than words how bravely, how truly by the strength of God he did it. God brought him up as he brought David up from the sheepfolds to feed Jacob, his people and Israel his inheritance. He came up in earnestness and faith and he goes back in triumph. As he pauses here to-day, and from his cold lips bids us bear witness how he has met the duty that was laid on him, what can we say out of our full hearts but this: — "He fed them with a faithful and true heart and ruled them prudently with all his power." The *Shepherd of the People!* that old name that the best rulers ever craved. What ruler ever won it like this dead President of ours? He fed us faithfully and truly. He fed us with counsel when we were in doubt, with inspiration when we sometimes faltered, with caution when we would be rash, with calm, clear, trustful cheerfulness through many an hour when our hearts were dark. He fed hungry souls all over the country with sympathy and consolation. He spread before the whole land feasts of great duty and devotion and patriotism on which the land grew strong. He fed us with solemn, solid truths. He taught us the sacredness of government, the wickedness of treason. He made our souls glad and vigorous with the love of Liberty that was in his. He showed us how to love truth and yet be charitable — how to hate wrong and all oppression, and yet not treasure one personal injury or insult. He fed *all* his people from the highest to the lowest, from the most privileged down to the most enslaved. Best of all, he fed us with a reverent and genuine religion. He spread before us the love and fear of God just in that shape in which we need them most, and out of his faithful service of a higher Master who of us has not taken and eaten and grown strong? "He fed them with a faithful and true heart." Yes, till the last. For at the last, behold him standing with hand reached out to feed the South with Mercy and the North with Charity, and the whole land with Peace, when the Lord who had sent him called him and his work was done.

He stood once on the battlefield of our own State, and said of the brave men who had saved it words as noble as any countryman of ours ever spoke. Let us stand in the country he has saved, and which is to be his grave and monument, and say of

Abraham Lincoln what he said of the soldiers who had died at Gettysburg. He stood there with their graves before him, and these are the words he said: "We cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men who struggled here have consecrated it far beyond our power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us the living rather to be dedicated to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation under God shall have a new birth of freedom, and that Government of the people, by the people and for the people shall not perish from the earth."

May God make us worthy of the memory of ABRAHAM LINCOLN.

DR. JOHN BROWN

JOHN BROWN, a Scottish author and physician. Born at Biggar, Lanarkshire, Scotland, 1810; died May 11, 1882. Author of "Rab and his Friends," "Marjorie Fleming," "John Leech and Other Papers," "Our Dogs," "Horæ Subsecivæ." His love and tenderness toward animals marked him as one of the best and gentlest of men.

RAB AND HIS FRIENDS

FOUR-AND-THIRTY years ago, Bob Ainslie and I were coming up Infirmary Street from the Edinburgh High School, our heads together, and our arms intertwisted, as only lovers and boys know how, or why.

When we got to the top of the street, and turned north, we espied a crowd at the Tron Church. "A dog fight!" shouted Bob, and was off; and so was I, both of us all but praying that it might not be over before we got up! And is not this boy-nature? and human nature too? and don't we all wish a house on fire not to be out before we see it? Dogs like fighting; old Isaac says they "delight" in it, and for the best of all reasons;

and boys are not cruel because they like to see the fight. They see three of the great cardinal virtues of dog or man — courage, endurance, and skill — in intense action. This is very different from a love of making dogs fight, and enjoying, and aggravating, and making gain by their pluck. A boy — be he ever so fond himself of fighting, if he be a good boy, hates and despises all this, but he would have run off with Bob and me fast enough: it is a natural, and a not wicked, interest, that all boys and men have in witnessing intense energy in action.

Does any curious and finely ignorant woman wish to know how Bob's eye at a glance announced a dog fight to his brain? He did not, he could not see the dogs fighting; it was a flash of an inference, a rapid induction. The crowd round a couple of dogs fighting, is a crowd masculine mainly, with an occasional active, compassionate woman, fluttering wildly round the outside, and using her tongue and her hands freely upon the men, as so many "brutes"; it is a crowd annular, compact, and mobile; a crowd centripetal, having its eyes and its heads all bent downwards and inwards, to one common focus.

Well, Bob and I are up, and find it is not over: a small thoroughbred, white Bull Terrier is busy throttling a large shepherd's dog, unaccustomed to war but not to be trifled with. They are hard at it; the scientific little fellow doing his work in great style, his pastoral enemy fighting wildly, but with the sharpest of teeth and a great courage. Science and breeding, however, soon had their own; the Game Chicken, as the premature Bob called him, working his way up, took his final grip of poor Yarrow's throat, — and he lay gasping and done for. His master, a brown, handsome, big young shepherd from Tweedsmuir, would have liked to have knocked down any man, would "drink up Esil, or eat a crocodile," for that part, if he had a chance: it was no use kicking the little dog; that would only make him hold the closer. Many were the means shouted out in mouthfuls, of the best possible ways of ending it. "Water!" but there was none near, and many cried for it who might have got it from the well at Blackfriars Wynd. "Bite the tail!" and a large, vague, benevolent, middle-aged man, more desirous than wise, with some struggle got the bushy end of *Yarrow's* tail into his ample mouth, and bit it with all his

might. This was more than enough for the much enduring, much perspiring shepherd, who, with a gleam of joy over his broad visage, delivered a terrific facer upon our large, vague, benevolent, middle-aged friend, — who went down like a shot.

Still the Chicken holds; death not far off. "Snuff! a pinch of snuff!" observed a calm, highly dressed young buck, with an eye-glass in his eye. "Snuff, indeed!" growled the angry crowd, affronted and glaring. "Snuff! a pinch of snuff!" again observed the buck, but with more urgency; whereon were produced several open boxes, and from a mull which may have been at Culloden, he took a pinch, knelt down, and presented it to the nose of the Chicken. The laws of physiology and of snuff take their course; the Chicken sneezes, and Yarrow is free!

The young pastoral giant stalks off with Yarrow in his arms, — comforting him.

But the Bull Terrier's blood is up, and his soul unsatisfied; he grips the first dog he meets, and discovering she is not a dog, in Homeric phrase, he makes a brief sort of *amende*, and is off. The boys, with Bob and me at their head, are after him: down Niddry Street he goes, bent on mischief; up the Cowgate like an arrow — Bob and I, and our small men, panting behind.

There, under the single arch of the South Bridge, is a huge mastiff, sauntering down the middle of the causeway, as if with his hands in his pockets: he is old, gray, brindled, as big as a little Highland bull, and has the Shakespearian dewlaps shaking as he goes.

The Chicken makes straight at him, and fastens on his throat. To our astonishment, the great creature does nothing but stand still, hold himself up, and roar — yes, roar; a long, serious, remonstrative roar. How is this? Bob and I are up to them. *He is muzzled!* The bailies had proclaimed a general muzzling, and his master, studying strength and economy mainly, had encompassed his huge jaws in a home-made apparatus, constructed out of the leather of some ancient *breechin*. His mouth was open as far as it could; his lips curled up in rage — a sort of terrible grin; his teeth gleaming, ready, from out the darkness; the strap across his mouth tense as a bowstring; his whole frame stiff with indignation and surprise; his roar asking us all

round, "Did you ever see the like of this?" He looked a statue of anger and astonishment, done in Aberdeen granite.

We soon had a crowd: the Chicken held on. "A knife!" cried Bob; and a cobbler gave him his knife: you know the kind of knife, worn away obliquely to a point, and always keen. I put its edge to the tense leather; it ran before it; and then! — one sudden jerk of that enormous head, a sort of dirty mist about his mouth, no noise, — and the bright and fierce little fellow is dropped, limp and dead. A solemn pause: this was more than any of us had bargained for. I turned the little fellow over, and saw he was quite dead; the mastiff had taken him by the small of the back like a rat, and broken it.

He looked down at his victim appeased, ashamed, and amazed; snuffed him all over, stared at him, and taking a sudden thought, turned round and trotted off. Bob took the dead dog up, and said, "John, we'll bury him after tea." "Yes," said I, and was off after the mastiff. He made up the Cowgate at a rapid swing; he had forgotten some engagement. He turned up the Candlemaker Row, and stopped at the Harrow Inn.

There was a carrier's cart ready to start, and a keen, thin, impatient, black-a-vised little man, his hand at his gray horse's head, looking about angrily for something. "Rab, ye thief!" said he, aiming a kick at my great friend, who drew cringing up, and avoiding the heavy shoe with more agility than dignity, and watching his master's eye, slunk dismayed under the cart, — his ears down, and as much as he had of tail down too.

What a man this must be — thought I — to whom my tremendous hero turns tail! The carrier saw the muzzle hanging, cut and useless, from his neck, and I eagerly told him the story, which Bob and I always thought, and still think, Homer, or King David, or Sir Walter alone were worthy to rehearse. The severe little man was mitigated, and condescended to say, "Rab, my man, puir Rabbie," — whereupon the stump of a tail rose up, the ears were cocked, the eyes filled, and were comforted; the two friends were reconciled. "Hupp!" and a stroke of the whip were given to Jess; and off went the three.

Bob and I buried the Game Chicken that night (we had not much of a tea) in the back-green of his house in Melville Street,

No. 17, with considerable gravity and silence; and being at the time in the Iliad, and, like all boys, Trojans, we called him Hector of course.

Six years have passed, — a long time for a boy and a dog: Bob Ainslie is off to the wars; I am a medical student, and clerk at Minto House Hospital.

Rab I saw almost every week, on the Wednesday, and we had much pleasant intimacy. I found the way to his heart by frequent scratching of his huge head, and an occasional bone. When I did not notice him he would plant himself straight before me, and stand wagging that bud of a tail, and looking up, with his head a little to the one side. His master I occasionally saw; he used to call me "Maister John," but was laconic as any Spartan.

One fine October afternoon, I was leaving the hospital, when I saw the large gate open, and in walked Rab, with that great and easy saunter of his. He looked as if taking general possession of the place; like the Duke of Wellington entering a subdued city, satiated with victory and peace. After him came Jess, now white from age, with her cart; and in it a woman, carefully wrapped up, — the carrier leading the horse anxiously, and looking back. When he saw me, James (for his name was James Noble) made a curt and grotesque "boo," and said, "Maister John, this is the mistress; she's got a trouble in her breest — some kind o' an income we're thinking."

By this time I saw the woman's face; she was sitting on a sack filled with straw, her husband's plaid round her, and his big coat, with its large white metal buttons, over her feet.

I never saw a more unforgetable face — pale, serious, *lonely*, delicate, sweet, without being at all what we call fine. She looked sixty, and had on a mutch, white as snow, with its black ribbon; her silvery, smooth hair setting off her dark gray eyes — eyes such as one sees only twice or thrice in a lifetime, full of suffering, full also of the overcoming of it: her eyebrows black and delicate, and her mouth firm, patient, and contented, which few mouths ever are.

As I have said, I never saw a more beautiful countenance, or one more subdued to settled quiet. "Ailie," said James,

"this is Maister John, the young doctor; Rab's freend, ye ken. We often speak aboot you, doctor." She smiled, and made a movement, but said nothing; and prepared to come down, putting her plaid aside and rising. Had Solomon, in all his glory, been handing down the Queen of Sheba at his palace gate, he could not have done it more daintily, more tenderly, more like a gentleman, than did James the Howgate carrier, when he lifted down Ailie his wife. The contrast of his small, swarthy, weather-beaten, keen, worldly face to hers — pale, subdued, and beautiful — was something wonderful. Rab looked on concerned and puzzled, but ready for anything that might turn up, — were it to strangle the nurse, the porter, or even me. Ailie and he seemed great friends.

"As I was sayin' she's got a kind o' trouble in her breest, doctor; wull ye tak' a look at it?" We walked into the consulting-room, all four; Rab grim and comic, willing to be happy and confidential if cause could be shown, willing also to be the reverse, on the same terms. Ailie sat down, undid her open gown and her lawn handkerchief round her neck, and without a word, showed me her right breast. I looked at and examined it carefully, — she and James watching me, and Rab eying all three. What could I say? there it was, that had once been so soft, so shapely, so white, so gracious and bountiful, so "full of all blessed conditions," — hard as a stone, a center of horrid pain, making that pale face, with its gray, lucid, reasonable eyes, and its sweet resolved mouth, express the full measure of suffering overcome. Why was that gentle, modest, sweet woman, clean and lovable, condemned by God to bear such a burden?

I got her away to bed. "May Rab and me bide?" said James. "*You* may; and Rab, if he will behave himself." "I'se warrant he's do that, doctor;" and in slunk the faithful beast. I wish you could have seen him. There are no such dogs now. He belonged to a lost tribe. As I have said, he was brindled and gray like Rubislaw granite; his hair short, hard, and close, like a lion's; his body thick-set, like a little bull — a sort of compressed Hercules of a dog. He must have been ninety pounds' weight, at the least; he had a large blunt head; his muzzle black as night, his mouth blacker than any night, a tooth or two — being all he had — gleaming out of his jaws of darkness. His head

was scarred with the records of old wounds, a sort of series of fields of battle all over it; one eye out, one ear cropped as close as was Archbishop Leighton's father's; the remaining eye had the power of two; and above it, and in constant communication with it, was a tattered rag of an ear, which was forever unfurling itself, like an old flag; and then that bud of a tail, about one inch long, if it could in any sense he said to be long, being as broad as long — the mobility, the instantaneousness of that bud were very funny and surprising, and its expressive twinklings and winkings, the intercommunications between the eye, the ear, and it, were of the oddest and swiftest.

Rab had the dignity and simplicity of great size; and having fought his way all along the road to absolute supremacy, he was as mighty in his own line as Julius Cæsar or the Duke of Wellington, and had the gravity of all great fighters.

You must have often observed the likeness of certain men to certain animals, and of certain dogs to men. Now, I never looked at Rab without thinking of the great Baptist preacher, Andrew Fuller. The same large, heavy, menacing, combative, somber, honest countenance, the same deep inevitable eye, the same look, — as of thunder asleep, but ready, — neither a dog nor a man to be trifled with.

Next day, my master, the surgeon, examined Ailie. There was no doubt it must kill her, and soon. It could be removed — it might never return — it would give her speedy relief — she should have it done. She curtsied, looked at James, and said, "When?" "To-morrow," said the kind surgeon — a man of few words. She and James and Rab and I retired. I noticed that he and she spoke little, but seemed to anticipate everything in each other. The following day, at noon, the students came in, hurrying up the great stair. At the first landing-place, on a small, well-known blackboard, was a bit of paper fastened by wafers and many remains of old wafers beside it. On the paper were the words, — "An operation to-day. J. B. *Clerk.*"

Up ran the youths, eager to secure good places; in they crowded, full of interest and talk. "What's the case?" "Which side is it?"

Don't think them heartless; they are neither better nor worse than you or I; they get over their professional horrors, and into

their proper work — and in them pity — as an *emotion*, ending in itself or at best in tears and a long-drawn breath — lessens, while pity as a *motive* is quickened, and gains power and purpose. It is well for poor human nature that it is so.

The operating theater is crowded; much talk and fun, and all the cordiality and stir of youth. The surgeon with his staff of assistants is there. In comes Ailie: one look at her quiets and abates the eager students. That beautiful old woman is too much for them; they sit down, and are dumb, and gaze at her. These rough boys feel the power of her presence. She walks in quickly, but without haste; dressed in her mutch, her neckerchief, her white dimity short-gown, her black bombazine petticoat, showing her white worsted stockings and her carpet-shoes. Behind her was James with Rab. James sat down in the distance, and took that huge and noble head between his knees. Rab looked perplexed and dangerous; forever cocking his ear and dropping it as fast.

Ailie stepped up on a seat, and laid herself on the table, as her friend the surgeon told her; arranged herself, gave a rapid look at James, shut her eyes, rested herself on me, and took my hand. The operation was at once begun; it was necessarily slow; and chloroform — one of God's best gifts to his suffering children — was then unknown. The surgeon did his work. The pale face showed its pain, but was still and silent. Rab's soul was working within him; he saw that something strange was going on, — blood flowing from his mistress, and she suffering; his ragged ear was up, and importunate; he growled and gave now and then a sharp impatient yelp; he would have liked to have done something to that man. But James had him firm, and gave him a *glower* from time to time, and an intimation of a possible kick; — all the better for James, it kept his eye and his mind off Ailie.

It is over: she is dressed, steps gently and decently down from the table, looks for James; then, turning to the surgeon and the students, she curtsies, — and in a low, clear voice, begs their pardon if she has behaved ill. The students — all of us — wept like children; the surgeon happed her up carefully, — and, resting on James and me, Ailie went to her room, Rab following. We put her to bed. James took off his heavy shoes,

crammed with tackets, heel-capt, and toe-capt, and put them carefully under the table, saying, "Maister John, I'm for nane o' yer strynge nurse bodies for Ailie. I'll be her nurse, and I'll gang aboot on my stockin' soles as canny as pussy." And so he did; and handy and clever, and swift and tender as any woman, was that horny-handed, snell, peremptory little man. Everything she got he gave her: he seldom slept; and often I saw his small shrewd eyes out of the darkness, fixed on her. As before, they spoke little.

Rab behaved well, never moving, showing us how meek and gentle he could be, and occasionally, in his sleep, letting us know that he was demolishing some adversary. He took a walk with me every day, generally to the Candlemaker Row; but he was somber and mild; declined doing battle, though some fit cases offered, and indeed submitted to sundry indignities; and was always very ready to turn, and came faster back, and trotted up the stair with much lightness, and went straight to that door.

Jess, the mare, had been sent, with her weather-worn cart, to Howgate, and had doubtless her own dim and placid meditations and confusions, on the absence of her master and Rab, and her unnatural freedom from the road and her cart.

For some days Ailie did well. The wound healed "by the first intention;" for as James said, "Our Ailie's skin's ower clean to beil." The students came in quiet and anxious, and surrounded her bed. She said she liked to see their young, honest faces. The surgeon dressed her, and spoke to her in his own short kind way, pitying her through his eyes, Rab and James outside the circle, — Rab being now reconciled, and even cordial, and having made up his mind that as yet nobody required worrying, but, as you may suppose, *semper paratus*.

So far well: but, four days after the operation, my patient had a sudden and long shivering, a "groosin'," as she called it. I saw her soon after; her eyes were too bright, her cheek colored; she was restless, and ashamed of being so; the balance was lost; mischief had begun. On looking at the wound, a blush of red told the secret: her pulse was rapid, her breathing anxious and quick, she wasn't herself, as she said, and was vexed at her restlessness. We tried what we could; James did everything,

was everywhere; never in the way, never out of it; Rab subsided under the table into a dark place, and was motionless, all but his eye, which followed every one. Ailie got worse; began to wander in her mind, gently; was more demonstrative in her ways to James, rapid in her questions, and sharp at times. He was vexed, and said, "She was never that way afore; no, never." For a time she knew her head was wrong, and was always asking our pardon — the dear, gentle old woman: then delirium set in strong, without pause. Her brain gave way, and then came that terrible spectacle, —

> "The intellectual power, through words and things,
> Went sounding on its dim and perilous way."

She sang bits of old songs and Psalms, stopping suddenly, mingling the Psalms of David and the diviner words of his Son and Lord, with homely odds and ends and scraps of ballads.

Nothing more touching, or in a sense more strangely beautiful, did I ever witness. Her tremulous, rapid, affectionate, eager, Scotch voice, — the swift, aimless, bewildered mind, the baffled utterance, the bright and perilous eye; some wild words, some household cares, something for James, the names of the dead, Rab called rapidly and in a "fremyt" voice, and he starting up surprised, and slinking off as if he were to blame somehow, or had been dreaming he heard; many eager questions and beseechings which James and I could make nothing of, and on which she seemed to set her all, and then sink back ununderstood. It was very sad, but better than many things that are not called sad. James hovered about, put out and miserable, but active and exact as ever; read to her when there was a lull, short bits from the Psalms, prose and meter, chanting the latter in his own rude and serious way, showing great knowledge of the fit words, bearing up like a man, and doting over her as his "ain Ailie." "Ailie, ma woman!" "Ma ain bonnie wee dawtie!"

The end was drawing on: the golden bowl was breaking; the silver cord was fast being loosed — that *animula blandula, vagula, hospes, comesque*, was about to flee. The body and the soul — companions for sixty years — were being sundered, and taking leave. She was walking alone, through the valley of that

shadow, into which one day we must all enter, — and yet she was not alone, for we know whose rod and staff were comforting her.

One night she had fallen quiet, and as we hoped, asleep; her eyes were shut. We put down the gas, and sat watching her. Suddenly she sat up in bed, and taking a bed-gown which was lying on it rolled up, she held it eagerly to her breast, — to the right side. We could see her eyes bright with a surprising tenderness and joy, bending over this bundle of clothes. She held it as a woman holds her suckling child; opening out her night-gown impatiently, and holding it close, and brooding over it, and murmuring foolish little words, as over one whom his mother comforteth, and who sucks and is satisfied. It was pitiful and strange to see her wasted dying look, keen and yet vague — her immense love.

"Preserve me!" groaned James, giving way. And then she rocked back and forward, as if to make it sleep, hushing it, and wasting on it her infinite fondness. "Wae's me, doctor; I declare she's thinkin' it's that bairn." "What bairn?" "The only bairn we ever had; our wee Mysie, and she's in the Kingdom, forty years and mair." It was plainly true: the pain in the breast, telling its urgent story to a bewildered, ruined brain, was misread and mistaken; it suggested to her the uneasiness of a breast full of milk, and then the child; and so again once more they were together, and she had her ain wee Mysie in her bosom.

This was the close. She sank rapidly: the delirium left her; but, as she whispered, she was "clean silly;" it was the lightening before the final darkness. After having for some time lain still — her eyes shut, she said "James!" He came close to her, and lifting up her calm, clear, beautiful eyes, she gave him a long look, turned to me kindly but shortly, looked for Rab but could not see him, then turned to her husband again, as if she would never leave off looking, shut her eyes, and composed herself. She lay for some time breathing quick, and passed away so gently, that when we thought she was gone, James, in his old-fashioned way, held the mirror to her face. After a long pause, one small spot of dimness was breathed out; it vanished away, and never returned, leaving the blank clear darkness

of the mirror without a stain. "What is our life? it is even a vapor, which appeareth for a little time, and then vanisheth away."

Rab all this time had been full awake and motionless; he came forward beside us: Ailie's hand, which James had held, was hanging down; it was soaked with his tears; Rab licked it all over carefully, looked at her, and returned to his place under the table.

James and I sat, I don't know how long, but for some time, — saying nothing: he started up abruptly, and with some noise went to the table, and putting his right fore and middle fingers each into a shoe, pulled them out, and put them on, breaking one of the leather latchets, and muttering in anger, "I never did the like o' that afore!"

I believe he never did; nor after either. "Rab!" he said roughly, and pointing with his thumb to the bottom of the bed. Rab leapt up, and settled himself; his head and eye to the dead face. "Maister John, ye'll wait for me," said the carrier; and disappeared in the darkness, thundering downstairs in his heavy shoes. I ran to a front window; there he was, already round the house, and out at the gate, fleeing like a shadow.

I was afraid about him, and yet not afraid; so I sat down beside Rab, and being wearied, fell asleep. I awoke from a sudden noise outside. It was November, and there had been a heavy fall of snow. Rab was *in statu quo;* he heard the noise too, and plainly knew it, but never moved. I looked out; and there, at the gate, in the dim morning — for the sun was not up — was Jess and the cart, — a cloud of steam rising from the old mare. I did not see James; he was already at the door, and came up the stairs, and met me. It was less than three hours since he left, and he must have posted out — who knows how? — to Howgate, full nine miles off; yoked Jess, and driven her astonished into town. He had an armful of blankets, and was streaming with perspiration. He nodded to me, spread out on the floor two pairs of clean old blankets having at their corners, "A. G., 1794," in large letters in red worsted. These were the initials of Alison Graeme, and James may have looked in at her from without — himself unseen but not unthought of — when he was "wat, wat, and weary," and after having walked many a

mile over the hills, may have seen her sitting, while "a' the lave were sleepin';" and by the firelight working her name on the blankets, for her ain James's bed.

He motioned Rab down, and taking his wife in his arms, laid her in the blankets, and happed her carefully and firmly up, leaving the face uncovered; and then lifting her, he nodded again sharply to me, and with a resolved but utterly miserable face, strode along the passage, and downstairs, followed by Rab. I followed with a light; but he didn't need it. I went out, holding stupidly the candle in my hand in the calm frosty air; we were soon at the gate. I could have helped him, but I saw he was not to be meddled with, and he was strong, and did not need it. He laid her down as tenderly, as safely, as he had lifted her out ten days before — as tenderly as when he had her first in his arms when she was only "A. G.," — sorted her, leaving that beautiful sealed face open to the heavens; and then taking Jess by the head, he moved away. He did not notice me, neither did Rab, who presided behind the cart.

I stood till they passed through the long shadow of the College, and turned up Nicolson Street. I heard the solitary cart sound through the streets, and die away and come again; and I returned, thinking of that company going up Libberton Brae, then along Roslin Muir, the morning light touching the Pentlands and making them like on-looking ghosts, then down the hill through Auchindinny woods, past "haunted Woodhouselee;" and as daybreak came sweeping up the bleak Lammermuirs, and fell on his own door, the company would stop, and James would take the key, and lift Ailie up again, laying her on her own bed, and, having put Jess up, would return with Rab and shut the door.

James buried his wife, with his neighbors mourning, Rab inspecting the solemnity from a distance. It was snow, and that black ragged hole would look strange in the midst of the swelling spotless cushion of white. James looked after everything; then rather suddenly fell ill, and took to bed; was insensible when the doctor came, and soon died. A sort of low fever was prevailing in the village, and his want of sleep, his exhaustion, and his misery made him apt to take it. The grave was not difficult to reopen. A fresh fall of snow had again made all things

white and smooth; Rab once more looked on, and slunk home to the stable.

And what of Rab? I asked for him next week of the new carrier who got the good-will of James's business, and was now master of Jess and her cart. "How's Rab?" He put me off, and said rather rudely, "What's *your* business wi' the dowg?" I was not to be so put off. "Where's Rab?" He, getting confused and red, and intermeddling with his hair, said, "'Deed, sir, Rab's deid." "Dead! what did he die of?" "Weel, sir," said he, getting redder, "he did na exactly dee; he was killed. I had to brain him wi' a rack-pin; there was nae doin' wi' him. He lay in the treviss wi' the mear, and wad na come oot. I tempit him wi' kail and meat, but he wad tak naething, and keepit me frae feedin' the beast, and he was aye gur gurrin', and grup gruppin' me by the legs. I was laith to make awa wi' the auld dowg, his like was na atween this and Thornhill, — but, 'deed, sir, I could do naething else." I believed him. Fit end for Rab, quick and complete. His teeth and his friends gone, why should he keep the peace, and be civil?

CHARLES FARRAR BROWNE

(Artemus Ward)

Charles Farrar Browne. Born at Waterford, Maine, April 26, 1834; died at Southampton, England, March 6, 1867. Author of "Artemus Ward, his Book," "Artemus Ward, his Travels." His popularity as a lecturer was very great, and his inimitable humor still entertains thousands of readers, and is frequently quoted from to-day.

THE SHOWMAN'S COURTSHIP

Thare was many affectin ties which made me hanker arter Betsy Jane. Her father's farm jined our'n; their cows and our'n squencht their thurst at the same spring; our old mares both had stars in their forrerds; the measles broke out in both famerlies at nearly the same period; our parients (Betsy's and

mine) slept reglarly every Sunday in the same meetin house, and the nabers used to obsarve, "How thick the Wards and Peasleys air!" It was a surblime site, in the Spring of the year, to see our sevral mothers (Betsy's and mine) with their gowns pin'd up so thay could'nt sile 'em, affecshunitly Bilin sope together and aboozin the nabers.

Altho I hankerd intensly arter the objeck of my affecshuns, I darsunt tell her of the fires which was rajin in my manly Buzzum. I'd try to do it but my tung would kerwollup up agin the roof of my mowth & stick thar, like deth to a deseast Afrikan or a country postmaster to his offiss, while my hart whanged agin my ribs like a old-fashioned wheat Flale agin a barn floor.

'Twas a carm still nite in Joon. All nater was husht and nary zeffer disturbed the sereen silens. I sot with Betsy Jane on the fense of her farther's pastur. We'd bin rompin threw the woods, kullin flours & drivin the woodchuck from his Nativ Lair (so to speak) with long sticks. Wall we sot thar on the fense, a swinging our feet two and fro, blushin as red as the Baldinsville skool house when it was fust painted, and lookin very simple, I make no doubt. My left arm was ockepied in ballunsin myself on the fense, while my rite was woundid luvinly round her waste.

I cleared my throat and tremblinly sed, "Betsy you're a Gazelle."

I thought that air was putty fine. I waitid to see what effeck it would hav upon her. It evidently didn't fetch her, for she up and sed: —

"You're a sheep!"

Sez I, "Betsy, I think very muchly of you."

"I don't b'leeve a word you say — so there now cum!" with which obsarvashun she hitched away from me.

"I wish thar was winders to my Sole," sed I, "so that you could see some of my feelins. There's fire enuff in here," sed I, strikin my buzzum with my fist, "to bile all the corn beef and turnips in the naberhood. Versoovius and the Critter ain't a circumstans!"

She bowd her hed down and commenst chawin the strings to her sun bonnet.

"Ar could you know the sleeplis nites I worry threw with on your account, how vittles has seized to be attractiv to me & how my lims has shrunk up, you wouldn't dowt me. Gase on this wastin form and these 'ere sunken cheeks" —

I should have continnered on in this strane probly for sum time, but unfortnitly I lost my ballunse and fell over into the pastur ker smash, tearin my close and seveerly damagin myself ginerally.

Betsy Jane sprung to my assistance in dubble quick time and dragged me 4th. Then drawin herself up to her full hite she sed: — "I won't listen to your noncents no longer. Jes say rite strate out what you're drivin at. If you mean gettin hitched, I'M IN!"

I considered that air enuff for all practicul purpusses, and we proceeded immejitly to the parson's, & was made 1 that very nite.

(Notiss to the Printer: Put some stars here.)

* * * * * * *

I've parst threw many tryin ordeels sins then, but Betsy Jane has bin troo as steel. By attendin strickly to bizniss I amarsed a handsum Pittance. No man on this foot-stool can rise & git up & say I ever knowinly injered no man or wimmin folks, while all agree that my Show is ekalled by few and exceld by none, embracin as it does a wonderful colleckshun of livin wild Beests of Pray, snaix in grate profushun, a endliss variety of life-size wax figgers, & the only traned kangaroo in Ameriky — the most amoozin little cuss ever introjuced to a discriminatin public.

SIR THOMAS BROWNE

SIR THOMAS BROWNE. Born in London, 1605; died in 1682. Author of "Religio Medici," "Vulgar Errors," "Urn Burial," "The Garden of Cyrus." The first was republished eight times within the life of the author.

Browne's writings, striking and uncommon, warmly imaginative, and sometimes eloquent, appeal to thoughtful readers in every generation.

It is worthy of note that these books were prepared when all England was rent with civil war, but whether Charles was literally losing his head, or

Cromwell dying, Browne kept right on with his quaint and even fantastic studies. This was due to the temperament of the man. He was not aggressive. In contrast with Milton, he did not care for controversy. He would live at peace. Upright and fair-minded, he was large-hearted. If grave, he was not melancholy. He was kindly, optimistic, and devout.

(From "Religio Medici")

Now as all that die in the war are not termed soldiers; so neither can I properly term all those that suffer in matters of religion, martyrs. The council of Constance condemns John Huss for a heretic. The stories of his own party style him a martyr. He must need offend the divinity of both, that says he was neither the one nor the other. There are many, questionless, canonized on earth, that shall never be saints in heaven; and have their names in histories and martyrologies, who, in the eyes of God, are not so perfect martyrs, as was the wise heathen Socrates, that suffered on a fundamental point of religion, the unity of God. I have often pitied the miserable bishop that suffered in the cause of antipodes; yet cannot choose but accuse him of as much madness, for exposing his living on such a trifle, as those of ignorance and folly, that condemned him. I think my conscience will not give me the lie, if I say there are not many extant that in a noble way fear the face of death less than myself; yet from the moral duty I owe to the commandment of God, and the natural respects that I tender unto the conservation of my essence and being, I would not perish upon a ceremony, politic points, or indifferency. Nor is my belief of that untractable temper, as not to bow at their obstacles, or connive at matters wherein there are not manifest impieties. The leaven therefore and ferment of all, not only civil, but religious actions, is wisdom; without which, to commit ourselves to the flames, is homicide, and, I fear, but to pass through one fire into another.

I am naturally bashful, nor hath conversation, age, or travel been able to effront or enharden me; yet I have one part of modesty which I have seldom discovered in another, that is (to speak truly), I am not so much afraid of death as ashamed thereof. 'Tis the very disgrace and ignominy of our natures, that in a moment can so disfigure us that our nearest friends, wife and children, stand afraid and start at us. The birds and beasts of the field, that before in a natural fear obeyed us, forgetting all

allegiance begin to prey upon us. This very conceit hath, in a tempest, disposed and left me willing to be swallowed up in the abyss of waters; wherein I had perished unseen, unpitied, without wondering eyes, tears of pity, lectures of mortality, and none had said, "Quantum mutatus ab illo!" Not that I am ashamed of the anatomy of my parts, or can accuse nature for playing the bungler in any part of me, or my own vicious life for contracting any shameful disease upon me, whereby I might not call myself as wholesome a morsel for the worms as any.

Some upon the courage of a fruitful issue, wherein, as in the truest chronicle, they seem to outlive themselves, can with patience away with death. This conceit and counterfeit subsisting in our progenies, seems to me a mere fallacy, unworthy the desires of a man, that can but conceive a thought of the next world; who, in a nobler ambition, should desire to live in his substance in heaven, rather than his name and shadow in the earth. And therefore at my death I mean to take a total adieu of the world, not caring for a monument, history, or epitaph, not so much as the memory of my name to be found anywhere, but in the universal register of God. I am not yet so cynical as to approve the testament of Diogenes, nor do I altogether allow that rodomontado of Lucan: —

—— "Cœlo tegitur, qui non habet urnam;"

"He that unburied lies wants not his hearse,
For unto him a tomb's the universe;"

but commend in my calmer judgments, those ingenuous intentions, that desire to sleep by the urns of their fathers, and strive to go the nearest way unto corruption. I do not envy the temper of crows and daws, nor the numerous and weary days of our fathers before the flood. If there be any truth in astrology, I may outlive a jubilee. As yet I have not seen one revolution of Saturn, nor hath my pulse beat thirty years; and yet, excepting one, have seen the ashes, and left underground, all the kings of Europe; have been contemporary to three emperors, four grand seigniors, and as many popes. Methinks I have outlived myself, and begin to be weary of the sun; I have shaken hands with delight. In my warm blood and canicular days I perceive I do anticipate the vices of age; the world to me is but a dream

or mock-show, and we all therein put pantalones and antics, to my severer contemplations.

It is not, I confess, an unlawful prayer to desire to surpass the days of our Saviour, or wish to outlive that age wherein he thought fittest to die. Yet if (as divinity affirms) there shall be no gray hairs in heaven, but all shall rise in the perfect state of men, we do but outlive those perfections in this world, to be recalled unto them by a greater miracle in the next, and run on here but to be retrograde hereafter. Were there any hopes to outlive vice, or a point to be superannuated from sin, it were worthy our knees to implore the days of Methuselah. But age doth not rectify, but incurvate our natures, turning bad dispositions into worser habits, and (like diseases) brings on incurable vices; for every day as we grow weaker in age, we grow stronger in sin; and the number of our days doth but make our sins innumerable. The same vice committed at sixteen, is not the same, though it agrees in all other circumstances, as at forty, but swells and doubles from that circumstance of our age, wherein, besides the constant and inexcusable habit of transgressing, the maturity of our judgment cuts off pretense unto excuse or pardon. Every sin, the oftener it is committed, the more it acquireth in the quality of evil; as it succeeds in time, so it proceeds in degrees of badness; for as they proceed, they ever multiply, and like figures in arithmetic, the last stands for more than all that went before it. And though I think no man can live well once, but he that could live twice, yet for my own part, I would not live over my hours past, or begin again the thread of my days; not upon Cicero's ground, because I have lived them well, but for fear I should live them worse. I find my growing judgment daily instructs me how to be better, but my untamed affections and confirmed vitiosity make me daily do worse. I find in my confirmed age the same sins I discovered in my youth. I committed many then, because I was a child, and because I commit them still, I am yet an infant. Therefore I perceive a man may be twice a child before the days of dotage and stand in need of Æson's bath before threescore.

And truly there goes a great deal of providence to produce a man's life unto threescore. There is more required than an able temper for those years. Though the radical humor contain

in it sufficient oil for seventy, yet I perceive in some it gives no light past thirty. Men assign not all the causes of long life that write whole books thereof. They that found themselves on the radical balsam, or vital sulphur of the parts, determine not why Abel lived not so long as Adam. There is therefore a secret glome or bottom of our days. 'Twas his wisdom to determine them, but his perpetual and waking providence that fulfils and accomplisheth them, wherein the spirits, ourselves, and all the creatures of God, in a secret and disputed way, do execute his will. Let them not therefore complain of immaturity that die about thirty. They fall but like the whole world, whose solid and well-composed substance must not expect the duration and period of its constitution. When all things are completed in it, its age is accomplished; and the last and general fever may as naturally destroy it before six thousand, as me before forty. There is therefore some other hand that twines the thread of life than that of nature. We are not only ignorant in antipathies and óccult qualities; our ends are as obscure as our beginnings; the line of our days is drawn by night, and the various effects therein by a pencil that is invisible; wherein, though we confess our ignorance, I am sure we do not err if we say it is the hand of God.

I am much taken with two verses of Lucan, since I have been able not only, as we do at school, to construe, but understand.

> "Victurosque Dei celant, ut vivere durent,
> Felix esse mori."

> "We're all deluded, vainly searching ways
> To make us happy by the length of days;
> For cunningly to make 's protract this breath,
> The gods conceal the happiness of death."

There be many excellent strains in that poet, wherewith his stoical genius hath liberally supplied him; and truly there are singular pieces in the philosophy of Zeno, and doctrine of the Stoics, which I perceive, delivered in a pulpit, pass for current divinity. Yet herein are they in extremes, that can allow a man to be his own assassin, and so highly extol the end and suicide of Cato. This is indeed not to fear death, but yet to be afraid of life. It is a brave act of valor to contemn death; but where

life is more terrible than death, it is then the truest valor to dare to live; and herein religion hath taught us a noble example. For all the valiant acts of Curtius, Scævola, or Codrus, do not parallel or match that one of Job; and sure there is no torture to the rack of a disease, nor any poniards in death itself, like those in the way or prologue to it. "Emori nolo, sed me esse mortuum nihil curo;" I would not die, but care not to be dead. Were I of Cæsar's religion, I should be of his desires, and wish rather to go off at one blow, than to be sawed in pieces by the grating torture of a disease. Men that look no farther than their outsides, think health an appurtenance unto life, and quarrel with their constitutions for being sick; but I, that have examined the parts of man, and know upon what tender filaments the fabric hangs, do wonder that we are not always so; and considering the thousand doors that lead to death, do thank my God that we can die but once. 'Tis only not the mischief of diseases, and the villainy of poisons, that make an end of us; we vainly accuse the fury of guns, and the new inventions of death; it is in the power of every hand to destroy us, and we are beholden unto every one we meet, he doth not kill us. There is therefore but one comfort left, that though it be in the power of the weakest arm to take away life, it is not in the strongest to deprive us of death. God would not exempt himself from that; the misery of immortality in the flesh he undertook not that was immortal. Certainly there is no happiness within this circle of flesh, nor is it in the optics of these eyes to behold felicity; the first day of our jubilee is death. The devil hath therefore failed of his desires; we are happier with death than we should have been without it. There is no misery but in himself, where there is no end of misery; and so indeed, in his own sense, the Stoic is in the right. He forgets that he can die who complains of misery; we are in the power of no calamity while death is in our own.

Men commonly set forth the torments of hell by fire and the extremity of corporal afflictions, and describe hell in the same method that Mahomet doth heaven. This indeed makes a noise, and drums in popular ears. But if this be the terrible piece thereof, it is not worthy to stand in diameter with heaven, whose happiness consists in that part that is best able to comprehend it, that immortal essence, that translated divinity and

colony of God, the soul. Surely, though we place hell under earth, the devil's walk and purlieu is about it. Men speak too popularly who place it in those flaming mountains, which to grosser apprehensions represent hell. The heart of man is the place the devils dwell in. I feel sometimes a hell within myself; Lucifer keeps his court in my breast; Legion is revived in me. There are as many hells, as Anaxagoras conceited worlds. There was more than one hell in Magdalene, when there were seven devils; for every devil is an hell unto himself; he holds enough of torture in his own "ubi," and needs not the misery of circumference to afflict him. And thus a distracted conscience here, is a shadow or introduction unto hell hereafter. Who can but pity the merciful intention of those hands that do destroy themselves? The devil, were it in his power, would do the like; which being impossible, his miseries are endless, and he suffers most in that attribute wherein he is impassible, his immortality.

I thank God, and with joy I mention it, I was never afraid of hell, nor never grew pale at the description of that place. I have so fixed my contemplations on heaven, that I have almost forgot the idea of hell, and am afraid rather to lose the joys of the one, than endure the misery of the other. To be deprived of them is a perfect hell, and needs, methinks, no addition to complete our afflictions. That terrible term hath never detained me from sin, nor do I owe any good action to the name thereof. I fear God, yet am not afraid of him; his mercies make me ashamed of my sins, before his judgments afraid thereof. These are the forced and secondary method of his wisdom, which he useth but as the last remedy, and upon provocation; a course rather to deter the wicked, than incite the virtuous to his worship. I can hardly think there was ever any scared into heaven. They go the fairest way to heaven, that would serve God without a hell. Other mercenaries, that crouch unto him in fear of hell, though they term themselves the servants, are indeed but the slaves of the Almighty.

The Skeptics, that affirmed they knew nothing, even in that opinion confute themselves; and thought they knew more than all the world besides. Diogenes I hold to be the most vainglorious man of his time, and more ambitious in refusing all

honors, than Alexander in rejecting none. Vice and the devil put a fallacy upon our reasons, and provoking us too hastily to run from it, entangle and profound us deeper in it. The Duke of Venice, that weds himself unto the sea by a ring of gold, I will not argue of prodigality, because it is a solemnity of good use and consequence in the state; but the philosopher that threw his money into the sea to avoid avarice, was a notorious prodigal. There is no road or ready way to virtue; it is not an easy point of art to disentangle ourselves from this riddle or web of sin. To perfect virtue, as to religion, there is required a panoplia, or complete armor, that whilst we lie at close ward against one vice, we lie not open to the veney of another; and indeed wiser discretions that have the thread of reason to conduct them, offend without pardon; whereas, underheads may stumble without dishonor. There go so many circumstances to piece up one good action, that it is a lesson to be good, and we are forced to be virtuous by the book. Again, the practice of men holds not an equal pace, yea, and often runs counter to their theory; we naturally know what is good, but naturally pursue what is evil. The rhetoric wherewith I persuade another cannot persuade myself. There is a depraved appetite in us, that will with patience hear the learned instructions of reason, but yet perform no farther than agrees to its own irregular humor. In brief, we are all monsters, that is, a composition of man and beast; wherein we must endeavor to be as the poets fancy that wise man Chiron, that is, to have the region of man above that of beast, and sense to sit but at the feet of reason. Lastly, I do desire with God, that all, but yet affirm with men, that few shall know salvation; that the bridge is narrow, the passage strait unto life. Yet those who do confine the church of God, either to particular nations, churches, or families, have made it narrower than our Savior ever meant it.

No man can justly censure or condemn another, because indeed no man truly knows another. This I perceive in myself; for I am in the dark to all the world, and my nearest friends behold me but in a cloud. Those that know me but superficially, think less of me than I do of myself; those of my near acquaintance think more. God, who truly knows me, knows that I am nothing.

(From "Hydriotaphia, or Urn Burial")

Circles and right lines limit and close all bodies, and the mortal right-lined circle must conclude and shut up all. There is no antidote against the opium of time, which temporally considereth all things. Our fathers find their graves in our short memories, and sadly tell us how we may be buried in our survivors. Gravestones tell truth scarce forty years. Generations pass while some trees stand, and old families last not three oaks. To be read by bare inscriptions, like many in Gruter; to hope for eternity by enigmatical epithets, or first letters of our names; to be studied by antiquaries, who we were, and have new names given us, like many of the mummies, are cold consolations unto the students of perpetuity, even by everlasting languages.

To be content that times to come should only know there was such a man, not caring whether they knew more of him, was a frigid ambition in Cardan, disparaging his horoscopal inclination and judgment of himself. Who cares to subsist like Hippocrates's patients, or Achilles's horses in Homer, under naked nominations, without deserts and noble acts, which are the balsam of our memories, the "entelechia" and soul of our subsistences? Yet to be nameless in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name, than Herodias with one. And who had not rather have been the good thief than Pilate?

But the iniquity of oblivion blindly scattereth her poppy, and deals with the memory of men without distinction to merit of perpetuity. Who can but pity the founder of the pyramids? Erostratus lives that burnt the Temple of Diana; he is almost lost that built it. Time hath spared the epitaph of Adrian's horse, confounded that of himself. In vain we compute our felicities by the advantage of our good names, since bad have equal durations; and Thersites is like to live as long as Agamemnon. Who knows whether the best of men be known, or whether there be not more remarkable persons forgot than any that stand remembered in the known account of time? Without the favor of the everlasting register, the first man had been as unknown as the last, and Methuselah's long life had been his only chronicle.

Oblivion is not to be hired. The greater part must be content to be as though they had not been, to be found in the register of God, not in the record of man. Twenty-seven names make up the first story, and the recorded names ever since contain not one living century. The number of the dead long exceedeth all that shall live. The night of time far surpasseth the day; and who knows when was the equinox? Every hour adds unto that current arithmetic, which scarce stands one moment. And since death must be the Lucina of life, and even Pagans could doubt whether thus to live were to die; since our longest sun sets at right declensions, and makes but winter arches, and therefore it cannot be long before we lie down in darkness, and have our light in ashes; since the brother of death daily haunts us with dying mementos, and time, that grows old itself, bids us hope no long duration, diuturnity is a dream and folly of expectation.

Darkness and light divide the course of time, and oblivion shares with memory a great part even of our living beings. We slightly remember our felicities, and the smartest strokes of affliction leave but short smart upon us. Sense endureth no extremities, and sorrows destroy us or themselves. To weep into stones are fables. Afflictions induce callosities; miseries are slippery, or fall like snow upon us, which, notwithstanding, is no unhappy stupidity. To be ignorant of evils to come, and forgetful of evils past, is a merciful provision in nature, whereby we digest the mixture of our few and evil days, and our delivered senses not relapsing into cutting remembrances, our sorrows are not kept raw by the edge of repetitions. A great part of antiquity contented their hopes of subsistency with a transmigration of their souls; a good way to continue their memories, while, having the advantage of plural successions, they could not but act something remarkable in such variety of beings, and enjoying the fame of their passed selves, make accumulation of glory unto their last durations. Others, rather than be lost in the uncomfortable night of nothing, were content to recede into the common being, and make one particle of the public soul of all things, which was no more than to return into their unknown and divine original again. Egyptian ingenuity was more unsatisfied, contriving their bodies in sweet consistencies to

attend the return of their souls. But all was vanity, feeding the wind and folly. The Egyptian mummies, which Cambyses or time hath spared, avarice now consumeth. Mummy is become merchandise, Mizraim cures wounds, and Pharaoh is sold for balsams.

In vain do individuals hope for immortality, or any patent from oblivion, in preservations below the moon. Men have been deceived even in their flatteries above the sun, and studied conceits to perpetuate their names in heaven. The various cosmography of that part hath already varied the names of contrived constellations. Nimrod is lost in Orion, and Osiris in the Dog-star. While we look for incorruption in the heavens, we find they are but like the earth, durable in their main bodies, alterable in their parts; whereof, beside comets and new stars, perspectives begin to tell tales, and the spots that wander about the sun, with Phaëthon's favor, would make clear conviction.

There is nothing strictly immortal but immortality. Whatever hath no beginning, may be confident of no end; which is the peculiar of that necessary essence that cannot destroy itself, and the highest strain of omnipotency to be so powerfully constituted, as not to suffer even from the power of itself. All others have a dependent being, and within the reach of destruction. But the sufficiency of Christian immortality frustrates all earthly glory, and the quality of either state after death, makes a folly of posthumous memory. God, who can only destroy our souls, and hath assured our resurrection, either of our bodies or names hath directly promised no duration. Wherein there is so much of chance, that the boldest expectants have found unhappy frustration; and to hold long subsistence seems but a scape in oblivion. But man is a noble animal, splendid in ashes, and pompous in the grave, solemnizing nativities and deaths with equal luster, nor omitting ceremonies of bravery in the infamy of his nature.

ELIZABETH BARRETT BROWNING

Elizabeth Barrett Browning. Born at Durham, England, March 6, 1809; died in Florence, June 30, 1861. Author of "The Seraphim," "Romaunt of the Page," "The Drama of Exile," "A Vision of Poets," "The Cry of the Children," "Casa Guidi Windows," "Aurora Leigh," "Lady Geraldine's Courtship," "Sonnets from the Portuguese," "Romance of the Swan's Nest," "Rhyme of the Duchess May," "Bertha in the Lane," and "Isobel's Child."

To this author, of figure so slight, physique so delicate, intuition so spiritual, passion so eloquent, and sympathy so tender, her poetic calling was a sacred thing. With great beauty of expression she appealed to the heart of England for the relief of those bruised under the heel of social custom; and suggested the touch of the Christ-hand as a refining influence in practical philanthropy.

Quite aside from all this, her own tender and thoroughly human heart expressed itself in the exquisite "Portuguese Sonnets."

(The following poems are from the Cambridge Edition, by permission of Houghton Mifflin Company, Boston, the publishers.)

THE SLEEP

"He giveth His beloved sleep."
— *Psalm* cxxvii. 2.

I

Of all the thoughts of God that are
Borne inward into souls afar,
Along the Psalmist's music deep,
Now tell me if that any is,
For gift or grace, surpassing this:
"He giveth his belovèd — sleep"?

II

What would we give to our beloved?
The hero's heart to be unmoved,
The poet's star-tuned harp to sweep,
The patriot's voice to teach and rouse,
The monarch's crown to light the brows?
He giveth his belovèd — sleep.

III

What do we give to our beloved?
A little faith all undisproved,
A little dust to overweep,
And bitter memories to make
The whole earth blasted for our sake:
He giveth his belovèd — sleep.

IV

"Sleep soft," beloved! we sometimes say,
Who have no tune to charm away
Sad dreams that through the eyelids creep:
But never doleful dream again
Shall break the happy slumber when
He giveth his belovèd — sleep.

V

O earth, so full of dreary noises!
O men, with wailing in your voices!
O delvèd gold, the wailers heap!
O strife, O curse, that o'er it fall!
God strikes a silence through you all,
And giveth his belovèd — sleep.

VI

His dews drop mutely on the hill,
His cloud above it saileth still,
Though on its slope men sow and reap:
More softly than the dew is shed,
Or cloud is floated overhead,
He giveth his belovèd — sleep.

VII

Ay, men may wonder while they scan
A living, thinking, feeling man
Confirmed in such a rest to keep;
But angels say, and through the word

I think their happy smile is *heard* —
"He giveth his belovèd — sleep."

VIII

For me, my heart that erst did go
Most like a tired child at a show,
That sees through tears the mummers leap,
Would now its wearied vision close,
Would childlike on his love repose
Who giveth his belovèd — sleep.

IX

And friends, dear friends, when it shall be
That this low breath is gone from me,
And round my bier ye come to weep,
Let One, most loving of you all,
Say "Not a tear must o'er her fall!
He giveth his belovèd sleep."

CHEERFULNESS TAUGHT BY REASON

I THINK we are too ready with complaint
In this fair world of God's. Had we no hope
Indeed beyond the zenith and the slope
Of yon gray blank of sky, we might grow faint
To muse upon eternity's constraint,
Round our aspirant souls; but since the scope
Must widen early, is it well to droop,
For a few days consumed in loss and taint?
O pusillanimous Heart, be comforted
And, like a cheerful traveler, take the road,
Singing beside the hedge. What if the bread
Be bitter in thine inn, and thou unshod
To meet the flints? At least it may be said
"Because the way is *short*, I thank thee, God."

THE CRY OF THE CHILDREN

"Φεῦ, φεῦ, τί προσδέρκεσθέ μ' ὄμμασιν, τέκνα;" — Medea.

I

Do ye hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their mothers,
And *that* cannot stop their tears.
The young lambs are bleating in the meadows,
The young birds are chirping in the nest,
The young fawns are playing with the shadows,
The young flowers are blowing toward the west —
But the young, young children, O my brothers,
They are weeping bitterly!
They are weeping in the playtime of the others,
In the country of the free.

II

Do you question the young children in the sorrow
Why their tears are falling so?
The old man may weep for his to-morrow
Which is lost in Long Ago;
The old tree is leafless in the forest,
The old year is ending in the frost,
The old wound, if stricken, is the sorest,
The old hope is hardest to be lost:
But the young, young children, O my brothers,
Do you ask them why they stand
Weeping sore before the bosoms of their mothers,
In our happy Fatherland?

III

They look up with their pale and sunken faces,
And their looks are sad to see,
For the man's hoary anguish draws and presses
Down the cheeks of infancy;

"Your old earth," they say, "is very dreary,
Our young feet," they say, "are very weak;
Few paces have we taken, yet are weary —
Our grave-rest is very far to seek:
Ask the aged why they weep, and not the children,
For the outside earth is cold,
And we young ones stand without, in our bewildering,
And the graves are for the old.

IV

"True," say the children, "it may happen
That we die before our time:
Little Alice died last year, her grave is shapen
Like a snowball, in the rime.
We looked into the pit prepared to take her:
Was no room for any work in the close clay!
From the sleep wherein she lieth none will wake her,
Crying, 'Get up, little Alice! it is day.'
If you listen by that grave, in sun and shower,
With your ear down, little Alice never cries;
Could we see her face, be sure we should not know her,
For the smile has time for growing in her eyes:
And merry go her moments, lulled and stilled in
The shroud by the kirk-chime.
It is good when it happens," say the children,
"That we die before our time."

V

Alas, alas, the children! they are seeking
Death in life, as best to have:
They are binding up their hearts away from breaking,
With a cerement from the grave.
Go out, children, from the mine and from the city,
Sing out, children, as the little thrushes do;
Pluck your handfuls of the meadow-cowslips pretty.
Laugh aloud, to feel your fingers let them through!
But they answer, "Are your cowslips of the meadows
Like our weeds anear the mine?

Leave us quiet in the dark of the coal-shadows,
From your pleasures fair and fine!

VI

"For oh," say the children, "we are weary,
And we cannot run or leap;
If we cared for any meadows, it were merely
To drop down in them and sleep.
Our knees tremble sorely in the stooping,
We fall upon our faces, trying to go;
And, underneath our heavy eyelids drooping
The reddest flower would look as pale as snow.
For, all day, we drag our burden tiring
Through the coal-dark, underground;
Or, all day, we drive the wheels of iron
In the factories, round and round.

VII

"For all day the wheels are droning, turning;
Their wind comes in our faces,
Till our hearts turn, our heads with pulses burning,
And the walls turn in their places:
Turns the sky in the high window, blank and reeling,
Turns the long light that drops adown the wall,
Turn the black flies that crawl along the ceiling:
All are turning, all the day, and we with all.
And all day the iron wheels are droning,
And sometimes we could pray,
'O ye wheels' (breaking out in a mad moaning),
'Stop! be silent for to-day!'"

VIII

Ay, be silent! Let them hear each other breathing
For a moment, mouth to mouth!
Let them touch each other's hands, in a fresh wreathing
Of their tender human youth!
Let them feel that this cold metallic motion
Is not all the life God fashions or reveals;

Let them prove their living souls against the notion
That they live in you, or under you, O wheels!
Still, all day, the iron wheels go onward,
Grinding life down from its mark;
And the children's souls, which God is calling sunward,
Spin on blindly in the dark.

IX

Now tell the poor young children, O my brothers,
To look up to Him and pray;
So the blessèd One who blesseth all the others,
Will bless them another day.
They answer, "Who is God that He should hear us,
While the rushing of the iron wheels is stirred?
When we sob aloud, the human creatures near us
Pass by, hearing not, or answer not a word.
And *we* hear not (for the wheels in their resounding)
Strangers speaking at the door:
Is it likely God, with angels singing round Him,
Hears our weeping any more?

X

"Two words, indeed, of praying we remember,
And at midnight's hour of harm,
'Our Father,' looking upward in the chamber,
We say softly for a charm.
We know no other words except 'Our Father,'
And we think that, in some pause of angels' song,
God may pluck them with the silence sweet to gather,
And hold both within his right hand which is strong.
'Our Father!' If He heard us, He would surely,
(For they call Him good and mild)
Answer, smiling down the steep world very purely,
'Come and rest with me, my child.'

XI

"But, no!" say the children, weeping faster,
"He is speechless as a stone:

And they tell us, of His image is the master
Who commands us to work on.
Go to!" say the children, — "up in Heaven,
Dark, wheel-like, turning clouds are all we find.
Do not mock us; grief has made us unbelieving:
We look up for God, but tears have made us blind."
Do you hear the children weeping and disproving,
O my brothers, what ye preach?
For God's possible is taught by his world's loving,
And the children doubt of each.

XII

And well may the children weep before you!
They are weary ere they run;
They have never seen the sunshine, nor the glory
Which is brighter than the sun.
They know the grief of man, without its wisdom;
They sink in man's despair, without its calm;
Are slaves, without the liberty in Christdom,
Are martyrs, by the pang without the palm:
Are worn as if with age, yet unretrievingly
The harvest of its memories cannot reap, —
Are orphans of the earthly love and heavenly.
Let them weep! let them weep!

XIII

They look up with their pale and sunken faces,
And their look is dread to see,
For they mind you of their angels in high places,
With eyes turned on Deity.
"How long," they say, "how long, O cruel nation,
Will you stand, to move the world, on a child's heart, —
Stifle down with a mailèd heel its palpitation,
And tread onward to your throne amid the mart?
Our blood splashes upward, O gold-heaper,
And your purple shows your path!
But the child's sob in the silence curses deeper
Than the strong man in his wrath."

THE CRY OF THE HUMAN

I

"THERE is no God," the foolish saith,
But none "There is no sorrow,"
And nature oft the cry of faith
In bitter need will borrow:
Eyes, which the preacher could not school,
By wayside graves are raisèd,
And lips say "God be pitiful,"
Who ne'er said "God be praisèd."
Be pitiful, O God!

II

The tempest stretches from the steep
The shadow of its coming,
The beasts grow tame and near us creep,
As help were in the human;
Yet, while the cloud-wheels roll and grind,
We spirits tremble under —
The hills have echoes, but we find
No answer for the thunder.
Be pitiful, O God!

III

The battle hurtles on the plains,
Earth feels new scythes upon her;
We reap our brothers for the wains,
And call the harvest — honor:
Draw face to face, front line to line,
One image all inherit, —
Then kill, curse on, by that same sign,
Clay — clay, and spirit — spirit.
Be pitiful, O God!

IV

The plague runs festering through the town,
And never a bell is tolling,

And corpses, jostled 'neath the moon,
Nod to the dead-cart's rolling:
The young child calleth for the cup,
The strong man brings it weeping,
The mother from her babe looks up,
And shrieks away its sleeping.
Be pitiful, O God!

V

The plague of gold strikes far and near,
And deep and strong it enters;
This purple chimar which we wear
Makes madder than the centaur's:
Our thoughts grow blank, our words grow strange,
We cheer the pale gold-diggers,
Each soul is worth so much on 'Change,
And marked, like sheep, with figures.
Be pitiful, O God!

VI

The curse of gold upon the land
The lack of bread enforces;
The rail-cars snort from strand to strand,
Like more of Death's White Horses:
The rich preach "rights" and "future days,"
And hear no angel scoffing,
The poor die mute, with starving gaze
On corn-ships in the offing.
Be pitiful, O God!

VII

We meet together at the feast,
To private mirth betake us;
We stare down in the wine-cup, lest
Some vacant chair should shake us:
We name delight, and pledge it round —
"It shall be ours to-morrow!"

God's seraphs, do your voices sound
As sad, in naming sorrow?
Be pitiful, O God!

VIII

We sit together, with the skies,
The steadfast skies, above us,
We look into each other's eyes,
"And how long will you love us?"
The eyes grow dim with prophecy,
The voices, low and breathless, —
"Till death us part!" — O words, to be
Our *best* for love the deathless!
Be pitiful, O God!

IX

We tremble by the harmless bed
Of one loved and departed:
Our tears drop on the lips that said
Last night "Be stronger-hearted!"
O God — to clasp those fingers close,
And yet to feel so lonely!
To see a light upon such brows,
Which is the daylight only!
Be pitiful, O God!

X

The happy children come to us
And look up in our faces;
They ask us "Was it thus, and thus,
When we were in their places?"
We cannot speak; — we see anew
The hills we used to live in,
And feel our mother's smile press through
The kisses she is giving.
Be pitiful, O God!

XI

We pray together at the kirk
  For mercy, mercy solely:
Hands weary with the evil work,
  We lift them to the Holy.
The corpse is calm below our knee,
  Its spirit, bright before Thee:
Between them, worse than either, we —
  Without the rest or glory.
Be pitiful, O God!

XII

We leave the communing of men,
  The murmur of the passions,
And live alone, to live again
  With endless generations:
Are we so brave? The sea and sky
  In silence lift their mirrors,
And, glassed therein, our spirits high
  Recoil from their own terrors.
Be pitiful, O God!

XIII

We sit on hills our childhood wist,
  Woods, hamlets, streams, beholding;
The sun strikes through the farthest mist
  The city's spire to golden:
The city's golden spire it was,
  When hope and health were strongest,
But now it is the churchyard grass
  We look upon the longest.
Be pitiful, O God!

XIV

And soon all vision waxeth dull;
  Men whisper "He is dying;"
We cry no more "Be pitiful!"
  We have no strength for crying:

No strength, no need. Then, soul of mine,
  Look up and triumph rather!
Lo, in the depth of God's Divine,
  The Son adjures the Father,
    Be pitiful, O God!

A CHILD'S THOUGHT OF GOD

They say that God lives very high;
  But if you look above the pines
You cannot see our God; and why?

And if you dig down in the mines
  You never see Him in the gold;
Though from Him all that's glory shines.

God is so good, He wears a fold
  Of heaven and earth across his face —
Like secrets kept, for love, untold.

But still I feel that His embrace
  Slides down by thrills, through all things made,
Through sight and sound of every place:

As if my tender mother laid
  On my shut lips her kisses' pressure,
Half-waking me at night, and said
  "Who kissed you through the dark, dear
    guesser?"

SONNETS FROM THE PORTUGUESE

Go from me. Yet I feel that I shall stand
Henceforward in thy shadow. Nevermore
Alone upon the threshold of my door
Of individual life, I shall command
The uses of my soul, nor lift my hand
Serenely in the sunshine as before,

Without the sense of that which I forbore —
Thy touch upon the palm. The widest land
Doom takes to part us, leaves thy heart in mine
With pulses that beat double. What I do
And what I dream include thee, as the wine
Must taste of its own grapes. And when I sue
God for myself, He hears that name of thine,
And sees within my eyes the tears of two.

The face of all the world is changed, I think,
Since first I heard the footsteps of thy soul
Move still, oh, still, beside me, as they stole
Betwixt me and the dreadful outer brink
Of obvious death, where I, who thought to sink,
Was caught up into love, and taught the whole
Of life in a new rhythm. The cup of dole
God gave for baptism, I am fain to drink,
And praise its sweetness, Sweet, with thee anear.
The names of country, heaven, are changed away
For where thou art or shalt be, there or here;
And this . . . this lute and song . . . loved yesterday,
(The singing angels know) are only dear
Because thy name moves right in what they say.

Indeed this very love which is my boast,
And which, when rising up from breast to brow,
Doth crown me with a ruby large enow
To draw men's eyes and prove the inner cost, —
This love even, all my worth, to the uttermost,
I should not love withal, unless that thou
Hadst set me an example, shown me how,
When first thine earnest eyes with mine were crossed,
And love called love. And thus, I cannot speak
Of love even, as a good thing of my own:
Thy soul hath snatched up mine all faint and weak,
And placed it by thee on a golden throne, —
And that I love (O soul, we must be meek!)
Is by thee only, whom I love alone.

If thou must love me, let it be for naught
Except for love's sake only. Do not say
"I love her for her smile — her look — her way
Of speaking gently, — for a trick of thought
That falls in well with mine, and certes brought
A sense of pleasant ease on such a day" —
For these things in themselves, Belovèd, may
Be changed, or change for thee, — and love, so wrought,
May be unwrought so. Neither love me for
Thine own dear pity's wiping my cheeks dry, —
A creature might forget to weep, who bore
Thy comfort long, and lose thy love thereby!
But love me for love's sake, that evermore
Thou mayst love on, through love's eternity.

I never gave a lock of hair away
To a man, Dearest, except this to thee,
Which now upon my fingers thoughtfully,
I ring out to the full brown length and say
"Take it." My day of youth went yesterday;
My hair no longer bounds to my foot's glee,
Nor plant I it from rose or myrtle-tree,
As girls do, any more: it only may
Now shade on two pale cheeks the mark of tears,
Taught drooping from the head that hangs aside
Through sorrow's trick. I thought the funeral-shears
Would take this first, but Love is justified, —
Take it thou, — finding pure, from all those years,
The kiss my mother left here when she died.

The soul's Rialto hath its merchandise;
I barter curl for curl upon that mart,
And from my poet's forehead to my heart
Receive this lock which outweighs argosies, —
As purply black, as erst to Pindar's eyes
The dim purpureal tresses gloomed athwart
The nine white Muse-brows. For this counterpart, . . .
The bay-crown's shade, Belovèd, I surmise,
Still lingers on thy curl, it is so black!

Thus, with a fillet of smooth-kissing breath,
I tie the shadows safe from gliding back,
And lay the gift where nothing hindereth;
Here on my heart, as on thy brow, to lack
No natural heat till mine grows cold in death.

Belovèd, my Belovèd, when I think
That thou wast in the world a year ago,
What time I sat alone here in the snow
And saw no footprint, heard the silence sink
No moment at thy voice, but, link by link,
Went counting all my chains as if that so
They never could fall off at any blow
Struck by thy possible hand, — why, thus I drink
Of life's great cup of wonder! Wonderful,
Never to feel thee thrill the day or night
With personal act or speech, — nor ever cull
Some prescience of thee with the blossoms white
Thou sawest growing! Atheists are as dull,
Who cannot guess God's presence out of sight.

Say over again, and yet once over again,
That thou dost love me. Though the word repeated
Should seem "a cuckoo-song," as thou dost treat it,
Remember, never to the hill or plain,
Valley and wood, without her cuckoo-strain
Comes the fresh Spring in all her green completed.
Belovèd, I, amid the darkness greeted
By a doubtful spirit-voice, in that doubt's pain
Cry, "Speak once more — thou lovest!" Who can fear
Too many stars, though each in heaven shall roll,
Too many flowers, though each shall crown the year?
Say thou dost love me, love me, love me — toll
The silver iterance! — only minding, Dear,
To love me also in silence with thy soul.

When our two souls stand up erect and strong,
Face to face, silent, drawing nigh and nigher,
Until the lengthening wings break into fire

At either curvèd point, — what bitter wrong
Can the earth do to us, that we should not long
Be here contented? Think. In mounting higher,
The angels would press on us and aspire
To drop some golden orb of perfect song
Into our deep, dear silence. Let us stay
Rather on earth, Belovèd, — where the unfit
Contrarious moods of men recoil away
And isolate pure spirits, and permit
A place to stand and love in for a day,
With darkness and the death-hour rounding it.

Is it indeed so? If I lay here dead,
Wouldst thou miss any life in losing mine?
And would the sun for thee more coldly shine
Because of grave-damps falling round my head?
I marveled, my Belovèd, when I read
Thy thought so in the letter. I am thine —
But . . . *so* much to thee? Can I pour thy wine
While my hands tremble? Then my soul, instead
Of dreams of death, resumes life's lower range.
Then, love me, Love! look on me — breathe on me!
As brighter ladies do not count it strange,
For love, to give up acres and degree,
I yield the grave for thy sake, and exchange
My near sweet view of Heaven, for earth with thee!

My letters! all dead paper, mute and white!
And yet they seem alive and quivering
Against my tremulous hands which loose the string
And let them drop down on my knee to-night.
This said, — he wished to have me in his sight
Once, as a friend: this fixed a day in spring
To come and touch my hand . . . a simple thing,
Yet I wept for it! — this, . . . the paper's light . . .
Said, *Dear, I love thee;* and I sank and quailed
As if God's future thundered on my past.
This said, *I am thine* — and so its ink has paled
With lying at my heart that beat too fast.

And this . . . O Love, thy words have ill availed
If, what this said, I dared repeat at last!

I think of thee! — my thoughts do twine and bud
About thee, as wild vines, about a tree,
Put out broad leaves, and soon there's naught to see
Except the straggling green which hides the wood.
Yet, O my palm tree, be it understood
I will not have my thoughts instead of thee
Who art dearer, better! Rather, instantly
Renew thy presence; as a strong tree should,
Rustle thy boughs and set thy trunk all bare,
And let these bands of greenery which insphere thee
Drop heavily down, — burst, shattered, everywhere!
Because, in this deep joy to see and hear thee
And breathe within thy shadow a new air,
I do not think of thee — I am too near thee.

First time he kissed me, he but only kissed
The fingers of this hand wherewith I write;
And ever since, it grew more clean and white,
Slow to world-greetings, quick with its "Oh, list,"
When the angels speak. A ring of amethyst
I could not wear here, plainer to my sight,
Than that first kiss. The second passed in height
The first, and sought the forehead and half missed,
Half falling on the hair. O beyond meed!
That was the chrism of love, which love's own crown,
With sanctifying sweetness, did precede.
The third upon my lips was folded down
In perfect, purple state; since when, indeed,
I have been proud and said, "My love, my own."

How do I love thee? Let me count the ways.
I love thee to the depth and breadth and height
My soul can reach, when feeling out of sight
For the ends of Being and ideal Grace.
I love thee to the level of everyday's
Most quiet need, by sun and candle-light.

I love thee freely, as men strive for Right;
I love thee purely, as they turn from Praise.
I love thee with the passion put to use
In my old griefs, and with my childhood's faith.
I love thee with a love I seemed to lose
With my lost saints, — I love thee with the breath,
Smiles, tears, of all my life! — and, if God choose,
I shall but love thee better after death.

Belovèd, thou hast brought me many flowers
Plucked in the garden, all the summer through
And winter, and it seemed as if they grew
In this close room, nor missed the sun and showers.
So, in the like name of that love of ours,
Take back these thoughts which here unfolded too,
And which on warm and cold days I withdrew
From my heart's ground. Indeed, those beds and bowers
Be overgrown with bitter weeds and rue,
And wait thy weeding; yet here's eglantine,
Here's ivy! — take them, as I used to do
Thy flowers, and keep them where they shall not pine.
Instruct thine eyes to keep their colors true,
And tell thy soul their roots are left in mine.

A FALSE STEP

Sweet, thou hast trod on a heart.
  Pass; there's a world full of men;
And women as fair as thou art
  Must do such things now and then.

Thou hast only stepped unaware, —
  Malice, not one can impute;
And why should a heart have been there
  In the way of a fair woman's foot?

It was not a stone that could trip,
  Nor was it a thorn that could rend:
Put up thy proud under-lip!
  'Twas merely the heart of a friend.

And yet peradventure one day
  Thou, sitting alone at the glass,
Remarking the bloom gone away,
  Where the smile in its dimplement was,

And seeking around thee in vain
  From hundreds who flattered before,
Such a word as "Oh, not in the main
  Do I hold thee less precious, but more!" . .

Thou'lt sigh, very like, on thy part,
  "Of all I have known or can know,
I wish I had only that Heart
  I trod upon ages ago!"

MY HEART AND I

Enough! we're tired, my heart and I.
  We sit beside the headstone thus,
  And wish that name were carved for us.
The moss reprints more tenderly
  The hard types of the mason's knife,
  As heaven's sweet life renews earth's life
With which we're tired, my heart and I.

You see we're tired, my heart and I.
  We dealt with books, we trusted men,
  And in our own blood drenched the pen,
As if such colors could not fly.
  We walked too straight for fortune's end,
  We loved too true to keep a friend;
At last we're tired, my heart and I.

How tired we feel, my heart and I!
  We seem of no use in the world;
  Our fancies hang gray and uncurled
About men's eyes indifferently;
  Our voice which thrilled you so, will let
  You sleep; our tears are only wet:
What do we here, my heart and I?

So tired, so tired, my heart and I!
It was not thus in that old time
When Ralph sat with me 'neath the lime
To watch the sunset from the sky.
"Dear love, you're looking tired," he said;
I, smiling at him, shook my head:
'Tis now we're tired, my heart and I.

So tired, so tired, my heart and I!
Though now none takes me on his arm
To fold me close and kiss me warm
Till each quick breath end in a sigh
Of happy languor. Now, alone,
We lean upon this graveyard stone,
Uncheered, unkissed, my heart and I.

Tired out we are, my heart and I.
Suppose the world brought diadems
To tempt us, crusted with loose gems
Of powers and pleasures? Let it try.
We scarcely care to look at even
A pretty child, or God's blue heaven,
We feel so tired, my heart and I.

Yet who complains? My heart and I?
In this abundant earth no doubt
Is little room for things worn out:
Disdain them, break them, throw them by!
And if before the days grew rough
We *once* were loved, used, — well enough,
I think, we've fared, my heart and I.

A MUSICAL INSTRUMENT

What was he doing, the great god Pan,
Down in the reeds by the river?
Spreading ruin and scattering ban,
Splashing and paddling with hoofs of a goat,
And breaking the golden lilies afloat,
With the dragon-fly on the river.

He tore out a reed, the great god Pan,
From the deep cool bed of the river:
The limpid water turbidly ran,
And the broken lilies a-dying lay,
And the dragon-fly had fled away,
Ere he brought it out of the river.

High on the shore sat the great god Pan
While turbidly flowed the river;
And hacked and hewed as a great god can,
With his hard bleak steel at the patient reed,
Till there was not a sign of the leaf indeed
To prove it fresh from the river.

He cut it short, did the great god Pan,
(How tall it stood in the river!)
Then drew the pith, like the heart of a man,
Steadily from the outside ring,
And notched the poor dry empty thing
In holes, as he sat by the river.

"This is the way," laughed the great god Pan
(Laughed while he sat by the river),
"The only way, since gods began
To make sweet music, they could succeed."
Then, dropping his mouth to a hole in the reed,
He blew in power by the river.

Sweet, sweet, sweet, O Pan!
Piercing sweet by the river!
Blinding sweet, O great god Pan!
The sun on the hill forgot to die,
And the lilies revived, and the dragon-fly
Came back to dream on the river.

Yet half a beast is the great god Pan,
To laugh as he sits by the river,
Making a poet out of a man:
The true gods sigh for the cost and pain, —
For the reed which grows nevermore again
As a reed with the reeds in the river.

ROBERT BROWNING

ROBERT BROWNING. Born at Camberwell, May 7, 1812; died in Venice, December 12, 1889. Author of "Paracelsus," "Sordello," "Bells and Pomegranates," "The Ring and the Book," "Christmas Eve and Easter Day," "Men and Women," "Balaustion's Adventure," "Fifine at the Fair," "Red-Cotton Nightcap Country," "Dramatic Idylls," "Jocoseria."

Like Tennyson, Browning was a poet in boyhood; having written, when twelve years old, juvenile rhymes enough to fill a volume. At twenty-one he devoted himself to poetry as his calling. Of great mental vigor and versatility, he was ever on the alert for the new in philosophy and experience, but was, all his life, held back in his poetical expression by his British conformity to public opinion and social traditions.

In his later life of almost thirty years after Elizabeth Barrett Browning's translation to higher realms of life, her husband lived as a wanderer between England and Italy, charming the social world by his manners and conversation, and enriching our literature by enshrining in poetry his maturer life thoughts.

(The following poems are from the Cambridge Edition, by permission of Houghton Mifflin Company, Boston, the publishers.)

SPECULATIVE

OTHERS may need new life in Heaven —
  Man, Nature, Art — made new, assume!
Man with new mind old sense to leaven,
  Nature, — new light to clear old gloom,
Art that breaks bounds, gets soaring-room.

I shall pray: "Fugitive as precious —
  Minutes which passed, — return, remain!
Let earth's old life once more enmesh us,
  You with old pleasure, me — old pain,
So we but meet nor part again!"

(From "PIPPA PASSES")

DAY

DAY!
Faster and more fast,
O'er night's brim, day boils at last:

Boils, pure gold, o'er the cloud-cup's brim
Where spurting and suppressed it lay,
For not a froth-flake touched the rim
Of yonder gap in the solid gray
Of the eastern cloud, an hour away;
But forth one wavelet, then another, curled,
Till the whole sunrise, not to be suppressed,
Rose, reddened, and its seething breast
Flickered in bounds, grew gold, then overflowed the world.

PIPPA'S SONG

The year's at the spring
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn:
God's in his heaven —
All's right with the world!

HOW THEY BROUGHT THE GOOD NEWS FROM GHENT TO AIX

I sprang to the stirrup, and Joris, and he;
I galloped, Dirck galloped, we galloped all three;
"Good speed!" cried the watch, as the gate-bolts undrew;
"Speed!" echoed the wall to us galloping through;
Behind shut the postern, the lights sank to rest,
And into the midnight we galloped abreast.

Not a word to each other; we kept the great pace
Neck by neck, stride by stride, never changing our place;
I turned in my saddle and made its girths tight,
Then shortened each stirrup, and set the pique right,
Rebuckled the cheek-strap, chained slacker the bit,
Nor galloped less steadily Roland a whit.

'Twas moonset at starting; but while we drew near
Lokeren, the cocks crew and twilight dawned clear;
At Boom, a great yellow star came out to see;
At Düffeld, 'twas morning as plain as could be;
And from Mecheln church-steeple we heard the half-chime,
So Joris broke silence with, "Yet there is time!"

At Aershot, up leaped of a sudden the sun,
And against him the cattle stood black every one,
To stare through the mist at us galloping past,
And I saw my stout galloper Roland at last,
With resolute shoulders, each butting away
The haze, as some bluff river headland its spray:

And his low head and crest, just one sharp ear bent back
For my voice, and the other pricked out on his track;
And one eye's black intelligence, — ever that glance
O'er its white edge at me, his own master, askance!
And the thick heavy spume-flakes which aye and anon
His fierce lips shook upwards in galloping on.

By Hasselt, Dirck groaned; and cried Joris, "Stay spur!
Your Roos galloped bravely, the fault's not in her,
We'll remember at Aix" — for one heard the quick wheeze
Of her chest, saw the stretched neck and staggering knees,
And sunk tail, and horrible heave of the flank,
As down on her haunches she shuddered and sank.

So, we were left galloping, Joris and I,
Past Looz and past Tongres, no cloud in the sky;
The broad sun above laughed a pitiless laugh,
'Neath our feet broke the brittle bright stubble like chaff;
Till over by Dalhem a dome-spire sprang white,
And "Gallop," gasped Joris, "for Aix is in sight!"

"How they'll greet us!" — and all in a moment his roan
Rolled neck and croup over, lay dead as a stone;
And there was my Roland to bear the whole weight
Of the news which alone could save Aix from her fate,

With his nostrils like pits full of blood to the brim,
And with circles of red for his eye-sockets' rim.

Then I cast loose my buffcoat, each holster let fall,
Shook off both my jack-boots, let go belt and all,
Stood up in the stirrup, leaned, patted his ear,
Called my Roland his pet-name, my horse without peer;
Clapped my hands, laughed and sang, any noise, bad or good,
Till at length into Aix Roland galloped and stood.

And all I remember is — friends flocking round
As I sat with his head 'twixt my knees on the ground;
And no voice but was praising this Roland of mine,
As I poured down his throat our last measure of wine,
Which (the burgesses voted by common consent)
Was no more than his due who brought good news from Ghent.

MARCHING ALONG

Kentish Sir Byng stood for his King,
Bidding the crop-headed Parliament swing:
And, pressing a troop unable to stoop
And see the rogues flourish and honest folk droop,
Marched them along, fifty-score strong,
Great-hearted gentlemen, singing this song.

God for King Charles! Pym and such carles
To the Devil that prompts 'em their treasonous parles!
Cavaliers, up! Lips from the cup,
Hands from the pasty, nor bite take nor sup
Till you're —

Chorus. — Marching along, fifty-score strong,
Great-hearted gentlemen, singing this song.

Hampden to hell, and his obsequies' knell.
Serve Hazelrig, Fiennes, and young Harry, as well!
England, good cheer! Rupert is near!
Kentish and loyalists, keep we not here,

Cho. — Marching along, fifty-score strong,
Great-hearted gentlemen, singing this song?

Then, God for King Charles! Pym and his snarls
To the Devil that pricks on such pestilent carles!
Hold by the right, you double your might;
So, onward to Nottingham, fresh for the fight,

Cho. — March we along, fifty-score strong,
Great-hearted gentlemen, singing this song!

THE LOST LEADER

Just for a handful of silver he left us,
Just for a riband to stick in his coat —
Found the one gift of which fortune bereft us,
Lost all the others she lets us devote;
They, with the gold to give, doled him out silver,
So much was theirs who so little allowed:
How all our copper had gone for his service!
Rags — were they purple, his heart had been proud!
We that had loved him so, followed him, honored him,
Lived in his mild and magnificent eye,
Learned his great language, caught his clear accents,
Made him our pattern to live and to die!
Shakespeare was of us, Milton was for us,
Burns, Shelley, were with us, — they watch from their graves!
He alone breaks from the van and the freemen,
— He alone sinks to the rear and the slaves!
We shall march prospering, — not through his presence;
Songs may inspirit us, — not from his lyre;
Deeds will be done, — while he boasts his quiescence,
Still bidding crouch whom the rest bade aspire:
Blot out his name, then, record one lost soul more,
One task more declined, one more footpath untrod,
One more devils'-triumph and sorrow for angels,
One wrong more to man, one more insult to God!
Life's night begins: let him never come back to us!
There would be doubt, hesitation and pain,
Forced praise on our part — the glimmer of twilight,
Never glad confident morning again!
Best fight on well, for we taught him — strike gallantly,

Menace our heart ere we master his own;
Then let him receive the new knowledge and wait us,
Pardoned in heaven, the first by the throne!

MEETING AT NIGHT

The gray sea and the long black land;
And the yellow half-moon large and low;
And the startled little waves that leap
In fiery ringlets from their sleep,
As I gain the cove with pushing prow,
And quench its speed i' the slushy sand.

Then a mile of warm sea-scented beach;
Three fields to cross till a farm appears;
A tap at the pane, the quick sharp scratch
And blue spurt of a lighted match,
And a voice less loud, through its joys and fears,
Than the two hearts beating each to each!

PARTING AT MORNING

Round the cape of a sudden came the sea,
And the sun looked over the mountain's rim:
And straight was a path of gold for him,
And the need of a world of men for me.

EVELYN HOPE

Beautiful Evelyn Hope is dead!
Sit and watch by her side an hour.
That is her book-shelf, this her bed;
She plucked that piece of geranium-flower,
Beginning to die too, in the glass;
Little has yet been changed, I think:
The shutters are shut, no light may pass
Save two long rays through the hinge's chink.

Sixteen years old when she died!
Perhaps she had scarcely heard my name;

It was not her time to love; beside,
Her life had many a hope and aim,
Duties enough and little cares,
And now was quiet, now astir,
Till God's hand beckoned unawares, —
And the sweet white brow is all of her.

Is it too late then, Evelyn Hope?
What, your soul was pure and true,
The good stars met in your horoscope,
Made you of spirit, fire and dew —
And, just because I was thrice as old
And our paths in the world diverged so wide,
Each was naught to each, must I be told?
We were fellow-mortals, naught beside?

No, indeed! for God above
Is great to grant, as mighty to make,
And creates the love to reward the love:
I claim you still, for my own love's sake!
Delayed it may be for more lives yet,
Through worlds I shall traverse, not a few:
Much is to learn, much to forget
Ere the time be come for taking you.

But the time will come, — at last it will,
When, Evelyn Hope, what meant (I shall say)
In the lower earth, in the years long still,
That body and soul so pure and gay?
Why your hair was amber, I shall divine,
And your mouth of your own geranium's red —
And what you would do with me, in fine,
In the new life come in the old one's stead.

I have lived (I shall say) so much since then,
Given up myself so many times,
Gained me the gains of various men,
Ransacked the ages, spoiled the climes;
Yet one thing, one, in my soul's full scope,
Either I missed or itself missed me:

And I want and find you, Evelyn Hope!
What is the issue? let us see!

I loved you, Evelyn, all the while!
My heart seemed full as it could hold;
There was place, and to spare for the frank young smile,
And the red young mouth, and the hair's young gold.
So, hush, — I will give you this leaf to keep:
See, I shut it inside the sweet cold hand!
There, that is our secret: go to sleep!
You will wake, and remember, and understand.

INCIDENT OF THE FRENCH CAMP

You know, we French stormed Ratisbon:
A mile or so away,
On a little mound, Napoleon
Stood on our storming-day;
With neck out-thrust, you fancy how,
Legs wide, arms locked behind,
As if to balance the prone brow
Oppressive with its mind.

Just as perhaps he mused "My plans
That soar, to earth may fall,
Let once my army-leader Lannes
Waver at yonder wall," —
Out 'twixt the battery-smokes there flew
A rider, bound on bound
Full-galloping; nor bridle drew
Until he reached the mound.

Then off there flung in smiling joy,
And held himself erect
By just his horse's mane, a boy:
You hardly could suspect —
(So tight he kept his lips compressed,
Scarce any blood came through)
You looked twice ere you saw his breast
Was all but shot in two.

"Well," cried he, "Emperor, by God's grace
We've got you Ratisbon!
The Marshal's in the market-place,
And you'll be there anon
To see your flag-bird flap his vans
Where I, to heart's desire,
Perched him!" The chief's eye flashed; his plans
Soared up again like fire.

The chief's eye flashed; but presently
Softened itself, as sheathes
A film the mother-eagle's eye
When her bruised eaglet breathes;
"You're wounded!" "Nay," the soldier's pride
Touched to the quick, he said:
"I'm killed, Sire!" And his chief beside,
Smiling the boy fell dead.

(From "In a Gondola")

THE MOTH'S KISS

The moth's kiss, first!
Kiss me as if you made believe
You were not sure, this eve,
How my face, your flower, had pursed
Its petals up; so, here and there
You brush it, till I grow aware
Who wants me, and wide ope I burst.

The bee's kiss, now!
Kiss me as if you entered gay
My heart at some noonday,
A bud that dares not disallow
The claim, so all is rendered up,
And passively its shattered cup
Over your head to sleep I bow.

THE PIED PIPER OF HAMELIN

I

HAMELIN Town's in Brunswick,
By famous Hanover city;
The river Weser, deep and wide,
Washes its wall on the southern side;
A pleasanter spot you never spied;
But, when begins my ditty,
Almost five hundred years ago,
To see the townsfolk suffer so
From vermin, was a pity.

II

Rats!
They fought the dogs and killed the cats,
And bit the babies in the cradles,
And ate the cheeses out of the vats,
And licked the soup from the cooks' own ladles,
Split open the kegs of salted sprats,
Made nests inside men's Sunday hats,
And even spoiled the women's chats
By drowning their speaking
With shrieking and squeaking
In fifty different sharps and flats.

III

At last the people in a body
To the Town Hall came flocking:
"'Tis clear," cried they, "our Mayor's a noddy;
And as for our Corporation — shocking
To think we buy gowns lined with ermine
For dolts that can't or won't determine
What's best to rid us of our vermin!
You hope, because you're old and obese,
To find in the furry civic robe ease?
Rouse up, sirs! Give your brains a racking
To find the remedy we're lacking,

Or, sure as fate, we'll send you packing!"
At this the Mayor and Corporation
Quaked with a mighty consternation.

IV

An hour they sat in council;
At length the Mayor broke silence:
'For a guilder I'd my ermine gown sell,
I wish I were a mile hence!
It's easy to bid one rack one's brain —
I'm sure my poor head aches again,
I've scratched it so, and all in vain.
Oh for a trap, a trap, a trap!"
Just as he said this, what should hap
At the chamber-door but a gentle tap?
"Bless us," cried the Mayor, "what's that?"
(With the Corporation as he sat,
Looking little though wondrous fat;
Nor brighter was his eye, nor moister
Than a too-long-opened oyster,
Save when at noon his paunch grew mutinous
For a plate of turtle green and glutinous)
"Only a scraping of shoes on the mat?
Anything like the sound of a rat
Makes my heart go pit-a-pat!"

V

"Come in!" — the Mayor cried, looking bigger:
And in did come the strangest figure!
His queer long coat from heel to head
Was half of yellow and half of red,
And he himself was tall and thin,
With sharp blue eyes, each like a pin,
And light loose hair, yet swarthy skin,
No tuft on cheek nor beard on chin,
But lips where smiles went out and in;
There was no guessing his kith and kin:
And nobody could enough admire

The tall man and his quaint attire.
Quoth one: "It's as my great-grandsire,
Starting up at the Trump of Doom's tone,
Had walked this way from his painted tombstone!"

VI

He advanced to the council-table:
And, "Please your honors," said he, "I'm able,
By means of a secret charm, to draw
All creatures living beneath the sun,
That creep or swim or fly or run,
After me so as you never saw!
And I chiefly use my charm
On creatures that do people harm,
The mole and toad and newt and viper;
And people call me the Pied Piper."
(And here they noticed round his neck
A scarf of red and yellow stripe,
To match with his coat of the self-same check;
And at the scarf's end hung a pipe;
And his fingers, they noticed, were ever straying
As if impatient to be playing
Upon this pipe, as low it dangled
Over his vesture so old-fangled.)
"Yet," said he, "poor piper as I am,
In Tartary I freed the Cham,
Last June, from his huge swarms of gnats;
I eased in Asia the Nizam
Of a monstrous brood of vampire-bats:
And as for what your brain bewilders,
If I can rid your town of rats
Will you give me a thousand guilders?"
"One? fifty thousand!" — was the exclamation
Of the astonished Mayor and Corporation.

VII

Into the street the Piper stept,
Smiling first a little smile,
As if he knew what magic slept

In his quiet pipe the while;
Then, like a musical adept,
To blow the pipe his lips he wrinkled,
And green and blue his sharp eyes twinkled,
Like a candle-flame where salt is sprinkled;
And ere three shrill notes the pipe uttered,
You heard as if an army muttered;
And the muttering grew to a grumbling;
And the grumbling grew to a mighty rumbling;
And out of the houses the rats came tumbling.
Great rats, small rats, lean rats, brawny rats,
Brown rats, black rats, gray rats, tawny rats,
Grave old plodders, gay young friskers,
Fathers, mothers, uncles, cousins,
Cocking tails and pricking whiskers,
Families by tens and dozens,
Brothers, sisters, husbands, wives —
Followed the Piper for their lives.
From street to street he piped advancing,
And step for step they followed dancing,
Until they came to the river Weser,
Wherein all plunged and perished!
— Save one who, stout as Julius Cæsar,
Swam across and lived to carry
(As he, the manuscript he cherished)
To Rat-land home his commentary:
Which was, "At the first shrill notes of the pipe,
I heard a sound as of scraping tripe,
And putting apples, wondrous ripe,
Into a cider-press's gripe:
And a moving away of pickle-tub-boards,
And a leaving ajar of conserve-cupboards,
And a drawing the corks of train-oil-flasks,
And a breaking the hoops of butter-casks:
And it seemed as if a voice
(Sweeter far than by harp or by psaltery
Is breathed) called out, 'Oh rats, rejoice!
The world is grown to one vast drysaltery!
So munch on, crunch on, take your nuncheon,

Breakfast, supper, dinner, luncheon!'
And just as a bulky sugar-puncheon,
Already staved, like a great sun shone
Glorious scarce an inch before me,
Just as methought it said, 'Come, bore **me!**'
—I found the Weser rolling o'er me."

VIII

You should have heard the Hamelin people
Ringing the bells till they rocked the steeple.
"Go," cried the Mayor, "and get long poles,
Poke out the nests and block up the holes!
Consult with carpenters and builders,
And leave in our town not even a trace
Of the rats!" — when suddenly, up the face
Of the Piper perked in the market-place,
With a, "First if you please, my thousand guilders!"

IX

A thousand guilders! The Mayor looked blue;
So did the Corporation too.
For council dinners made rare havoc
With Claret, Moselle, Vin-de-Grave, Hock;
And half the money would replenish
Their cellar's biggest butt with Rhenish.
To pay this sum to a wandering fellow
With a gipsy coat of red and yellow!
"Beside," quoth the Mayor with a knowing wink,
"Our business was done at the river's brink;
We saw with our eyes the vermin sink,
And what's dead can't come to life, I think.
So, friend, we're not the folks to shrink
From the duty of giving you something for drink,
And a matter of money to put in your poke;
But as for the guilders, what we spoke
Of them, as you very well know, was in joke.
Beside, our losses have made us thrifty.
A thousand guilders! Come, take fifty!"

X

The Piper's face fell, and he cried,
"No trifling! I can't wait! beside,
I've promised to visit by dinner-time
Bagdat, and accept the prime
Of the Head-Cook's pottage, all he's rich in,
For having left, in the Caliph's kitchen,
Of a nest of scorpions no survivor:
With him I proved no bargain-driver,
With you, don't think I'll bate a stiver!
And folks who put me in a passion
May find me pipe after another fashion."

XI

"How?" cried the Mayor, "d'ye think I brook
Being worse treated than a Cook?
Insulted by a lazy ribald
With idle pipe and vesture piebald?
You threaten us, fellow? Do your worst,
Blow your pipe there till you burst!"

XII

Once more he stepped into the street,
And to his lips again
Laid his long pipe of smooth straight cane;
And ere he blew three notes (such sweet
Soft notes as yet musician's cunning
Never gave the enraptured air)
There was a rustling that seemed like a bustling
Of merry crowds justling at pitching and hustling;
Small feet were pattering, wooden shoes clattering,
Little hands clapping and little tongues chattering,
And, like fowls in a farm-yard when barley is scattering,
Out came the children running.
All the little boys and girls,
With rosy cheeks and flaxen curls,
And sparkling eyes and teeth like pearls,
Tripping and skipping, ran merrily after
The wonderful music with shouting and laughter.

XIII

The Mayor was dumb, and the Council stood
As if they were changed into blocks of wood,
Unable to move a step, or cry
To the children merrily skipping by,
— Could only follow with the eye
That joyous crowd at the Piper's back.
But how the Mayor was on the rack,
And the wretched Council's bosoms beat,
As the Piper turned from the High Street
To where the Weser rolled its waters
Right in the way of their sons and daughters!
However, he turned from South to West,
And to Koppelberg Hill his steps addressed,
And after him the children pressed;
Great was the joy in every breast.
"He never can cross that mighty top!
He's forced to let the piping drop,
And we shall see our children stop!"
When lo, as they reached the mountain-side,
A wondrous portal opened wide,
As if a cavern was suddenly hollowed;
And the Piper advanced and the children followed,
And when all were in to the very last,
The door in the mountain-side shut fast.
Did I say, all? No! One was lame,
And could not dance the whole of the way;
And in after years, if you would blame
His sadness, he was used to say, —
"It's dull in our town since my playmates left!
I can't forget that I'm bereft
Of all the pleasant sights they see,
Which the Piper also promised me.
For he led us, he said, to a joyous land,
Joining the town and just at hand,
Where waters gushed and fruit-trees grew
And flowers put forth a fairer hue,
And everything was strange and new;

The sparrows were brighter than peacocks here,
And their dogs outran our fallow deer,
And honey-bees had lost their stings,
And horses were born with eagles' wings:
And just as I became assured
My lame foot would be speedily cured,
The music stopped and I stood still,
And found myself outside the hill,
Left alone against my will,
To go now limping as before,
And never hear of that country more!"

XIV

Alas, alas for Hamelin!
  There came into many a burgher's pate
  A text which says that heaven's gate
  Opes to the rich at as easy rate
As the needle's eye takes a camel in!
The Mayor sent East, West, North and South,
To offer the Piper, by word of mouth,
  Wherever it was men's lot to find him,
Silver and gold to his heart's content,
If he'd only return the way he went,
  And bring the children behind him.
But when they saw 'twas a lost endeavor,
And Piper and dancers were gone forever,
They made a decree that lawyers never
  Should think their records dated duly
If, after the day of the month and year,
These words did not as well appear,
"And so long after what happened here
  On the Twenty-second of July,
Thirteen hundred and seventy-six:"
And the better in memory to fix
The place of the children's last retreat,
They called it, the Pied Piper's Street —
Where any one playing on pipe or tabor
Was sure for the future to lose his labor.

Nor suffered they hostelry or tavern
  To shock with mirth a street so solemn;
But opposite the place of the cavern
  They wrote the story on a column.
And on the great church-window painted
The same, to make the world acquainted
How their children were stolen away,
And there it stands to this very day.
And I must not omit to say
That in Transylvania there's a tribe
Of alien people who ascribe
The outlandish ways and dress
On which their neighbors lay such stress,
To their fathers and mothers having risen
Out of some subterraneous prison
Into which they were trepanned
Long time ago in a mighty band
Out of Hamelin Town in Brunswick land,
But how or why, they don't understand.

XV

So, Willy, let me and you be wipers
Of scores out with all men — especially pipers!
And, whether they pipe us free fróm rats or fróm mice,
If we've promised them aught, let us keep our promise!

ANDREA DEL SARTO

CALLED "THE FAULTLESS PAINTER"

But do not let us quarrel any more,
No, my Lucrezia; bear with me for once:
Sit down and all shall happen as you wish.
You turn your face, but does it bring your heart?
I'll work then for your friend's friend, never fear,
Treat his own subject after his own way,
Fix his own time, accept too his own price,
And shut the money into this small hand
When next it takes mine. Will it? tenderly?

Oh, I'll content him, — but to-morrow, Love!
I often am much wearier than you think,
This evening more than usual, and it seems
As if — forgive now — should you let me sit
Here by the window with your hand in mine
And look a half-hour forth on Fiesole,
Both of one mind, as married people use,
Quietly, quietly the evening through,
I might get up to-morrow to my work
Cheerful and fresh as ever. Let us try.
To-morrow, how you shall be glad for this!
Your soft hand is a woman of itself,
And mine the man's bared breast she curls inside.
Don't count the time lost, neither; you must serve
For each of the five pictures we require:
It saves a model. So! keep looking so —
My serpentining beauty, rounds on rounds!
— How could you ever prick those perfect ears,
Even to put the pearl there! oh, so sweet —
My face, my moon, my everybody's moon,
Which everybody looks on and calls his,
And, I suppose, is looked on by in turn,
While she looks — no one's: very dear, no less.
You smile? why, there's my picture ready made,
There's what we painters call our harmony!
A common grayness silvers everything, —
All in a twilight, you and I alike
— You, at the point of your first pride in me
(That's gone you know), — but I, at every point;
My youth, my hope, my art, being all toned down
To yonder sober pleasant Fiesole.
There's the bell clinking from the chapel-top;
That length of convent-wall across the way
Holds the trees safer, huddled more inside;
The last monk leaves the garden; days decrease,
And autumn grows, autumn in everything.
Eh? the whole seems to fall into a shape
As if I saw alike my work and self
And all that I was born to be and do,

A twilight-piece. Love, we are in God's hand.
How strange now looks the life he makes us lead;
So free we seem, so fettered fast we are!
I feel he laid the fetter: let it lie!
This chamber for example — turn your head —
All that's behind us! You don't understand
Nor care to understand about my art,
But you can hear at least when people speak:
And that cartoon, the second from the door
— It is the thing, Love! so such thing should be —
Behold Madonna! — I am bold to say.
I can do with my pencil what I know,
What I see, what at bottom of my heart
I wish for, if I ever wish so deep —
Do easily, too — when I say, perfectly,
I do not boast, perhaps: yourself are judge,
Who listened to the Legate's talk last week,
And just as much they used to say in France.
At any rate 'tis easy, all of it!
No sketches first, no studies, that's long past:
I do what many dream of all their lives,
— Dream? strive to do, and agonize to do,
And fail in doing. I could count twenty such
On twice your fingers, and not leave this town,
Who strive — you don't know how the others strive
To paint a little thing like that you smeared
Carelessly passing with your robes afloat, —
Yet do much less, so much less, Someone says,
(I know his name, no matter) — so much less!
Well, less is more, Lucrezia: I am judged.
There burns a truer light of God in them,
In their vexed beating stuffed and stopped-up brain,
Heart, or whate'er else, than goes on to prompt
This low-pulsed forthright craftsman's hand of mine.
Their works drop groundward, but themselves, I know,
Reach many a time a heaven that's shut to me,
Enter and take their place there sure enough,
Though they come back and cannot tell the world.
My works are nearer heaven, but I sit here.

The sudden blood of these men! at a word —
Praise them, it boils, or blame them, it boils too.
I, painting from myself and to myself,
Know what I do, am unmoved by men's blame
Or their praise either. Somebody remarks
Morello's outline there is wrongly traced,
His hue mistaken; what of that? or else,
Rightly traced and well ordered; what of that?
Speak as they please, what does the mountain care?
Ah, but a man's reach should exceed his grasp,
Or what's a heaven for? All is silver-gray
Placid and perfect with my art: the worse!
I know both what I want and what might gain,
And yet how profitless to know, to sigh
"Had I been two, another and myself,
Our head would have o'erlooked the world!" No doubt.
Yonder's a work now, of that famous youth
The Urbinate who died five years ago.
('Tis copied, George Vasari sent it me.)
Well, I can fancy how he did it all,
Pouring his soul, with kings and popes to see,
Reaching, that heaven might so replenish him,
Above and through his art — for it gives way;
That arm is wrongly put — and there again —
A fault to pardon in the drawing's lines,
Its body, so to speak: its soul is right,
He means right — that, a child may understand.
Still, what an arm! and I could alter it:
But all the play, the insight and the stretch —
Out of me, out of me! And wherefore out?
Had you enjoined them on me, given me soul,
We might have risen to Rafael, I and you!
Nay, Love, you did give all I asked, I think —
More than I merit, yes, by many times.
But had you — oh, with the same perfect brow,
And perfect eyes, and more than perfect mouth,
And the low voice my soul hears, as a bird
The fowler's pipe, and follows to the snare —
Had you, with these the same, but brought a mind!

Some women do so. Had the mouth there urged
"God and the glory! never care for gain.
The present by the future, what is that?
Live for fame, side by side with Agnolo!
Rafael is waiting: up to God, all three!"
I might have done it for you. So it seems:
Perhaps not. All is as God overrules.
Beside, incentives come from the soul's self;
The rest avail not. Why do I need you?
What wife had Rafael, or has Agnolo?
In this world, who can do a thing, will not;
And who would do it, cannot, I perceive:
Yet the will's somewhat — somewhat, too, the power —
And thus we half-men struggle. At the end,
God, I conclude, compensates, punishes.
'Tis safer for me, if the award be strict,
That I am something underrated here,
Poor this long while, despised, to speak the truth.
I dared not, do you know, leave home all day,
For fear of chancing on the Paris lords.
The best is when they pass and look aside;
But they speak sometimes; I must bear it all.
Well may they speak! That Francis, that first time,
And that long festal year at Fontainebleau!
I surely then could sometimes leave the ground,
Put on the glory, Rafael's daily wear,
In that humane great monarch's golden look, —
One finger in his beard or twisted curl
Over his mouth's good mark that made the smile,
One arm about my shoulder, round my neck,
The jingle of his gold chain in my ear,
I painting proudly with his breath on me,
All his court round him, seeing with his eyes,
Such frank French eyes, and such a fire of souls
Profuse, my hand kept plying by those hearts, —
And, best of all, this, this, this face beyond,
This in the background, waiting on my work,
To crown the issue with a last reward!
A good time, was it not, my kingly days?

And had you not grown restless . . . but I know —
'Tis done and past; 'twas right, my instinct said;
Too live the life grew, golden and not gray,
And I'm the weak-eyed bat no sun should tempt
Out of the grange whose four walls make his world.
How could it end in any other way?
You called me, and I came home to your heart.
The triumph was — to reach and stay there; since
I reached it ere the triumph, what is lost?
Let my hands frame your face in your hair's gold,
You beautiful Lucrezia that are mine!
"Rafael did this, Andrea painted that;
The Roman's is the better when you pray,
But still the other's Virgin was his wife" —
Men will excuse me. I am glad to judge
Both pictures in your presence; clearer grows
My better fortune, I resolve to think.
For, do you know, Lucrezia, as God lives,
Said one day Agnolo, his very self,
To Rafael . . . I have known it all these years . . .
(When the young man was flaming out his thoughts
Upon a palace-wall for Rome to see,
Too lifted up in heart because of it)
"Friend, there's a certain sorry little scrub
Goes up and down our Florence, none cares how,
Who, were he set to plan and execute
As you are, pricked on by your popes and kings,
Would bring the sweat into that brow of yours!"
To Rafael's! — And indeed the arm is wrong.
I hardly dare . . . yet, only you to see,
Give the chalk here — quick, thus the line should go!
Ay, but the soul! he's Rafael! rub it out!
Still, all I care for, if he spoke the truth,
(What he? why, who but Michel Agnolo?
Do you forget already words like those?)
If really there was such a chance, so lost, —
Is, whether you're — not grateful — but more pleased.
Well, let me think so. And you smile indeed!
This hour has been an hour! Another smile?

If you would sit thus by me every night
I should work better, do you comprehend?
I mean that I should earn more, give you more.
See, it is settled dusk now; there's a star;
Morello's gone, the watch-lights show the wall,
The cue-owls speak the name we call them by.
Come from the window, love, — come in, at last,
Inside the melancholy little house
We built to be so gay with. God is just.
King Francis may forgive me: oft at nights
When I look up from painting, eyes tired out,
The walls become illumined, brick from brick
Distinct, instead of mortar, fierce bright gold,
That gold of his I did cement them with!
Let us but love each other. Must you go?
That Cousin here again? he waits outside?
Must see you — you, and not with me? Those loans?
More gaming debts to pay? you smiled for that?
Well, let smiles buy me! have you more to spend?
While hand and eye and something of a heart
Are left me, work's my ware, and what's it worth?
I'll pay my fancy. Only let me sit
The gray remainder of the evening out,
Idle, you call it, and muse perfectly
How I could paint, were I but back in France,
One picture, just one more — the Virgin's face,
Not yours this time! I want you at my side
To hear them — that is, Michel Agnolo —
Judge all I do and tell you of its worth.
Will you? To-morrow, satisfy your friend.
I take the subjects for his corridor,
Finish the portrait out of hand — there, there,
And throw him in another thing or two
If he demurs; the whole should prove enough
To pay for this same Cousin's freak. Beside,
What's better and what's all I care about,
Get you the thirteen scudi for the ruff!
Love, does that please you? Ah, but what does he,
The Cousin! what does he to please you more?

I am grown peaceful as old age to-night.
I regret little, I would change still less.
Since there my past life lies, why alter it?
The very wrong to Francis! — it is true
I took his coin, was tempted and complied,
And built this house and sinned, and all is said.
My father and my mother died of want.
Well, had I riches of my own? you see
How one gets rich! Let each one bear his lot.
They were born poor, lived poor, and poor they died:
And I have labored somewhat in my time
And not been paid profusely. Some good son
Paint my two hundred pictures — let him try!
No doubt, there's something strikes a balance. Yes,
You loved me quite enough, it seems to-night.
This must suffice me here. What would one have?
In heaven, perhaps, new chances, one more chance —
Four great walls in the New Jerusalem,
Meted on each side by the angel's reed,
For Leonard, Rafael, Agnolo, and me
To cover — the three first without a wife,
While I have mine! So — still they overcome
Because there's still Lucrezia, — as I choose.

Again the Cousin's whistle! Go, my Love.

AMONG THE ROCKS

Oh, good gigantic smile o' the brown old earth,
This autumn morning! How he sets his bones
To bask i' the sun, and thrusts out knees and feet
For the ripple to run over in its mirth;
Listening the while, where on the heap of stones
The white breast of the sea-lark twitters sweet.

That is the doctrine, simple, ancient, true;
Such is life's trial, as old earth smiles and knows.
If you loved only what were worth your love,
Love were clear gain, and wholly well for you:

Make the low nature better by your throes!
Give earth yourself, go up for gain above!

HERVÉ RIEL

I

On the sea and at the Hogue, sixteen hundred ninety-two,
Did the English fight the French, — woe to France!
And, the thirty-first of May, helter-skelter through the blue,
Like a crowd of frightened porpoises a shoal of sharks pursue,
Came crowding ship on ship to Saint Malo on the Rance,
With the English fleet in view.

II

'Twas the squadron that escaped, with the victor in full chase;
First and foremost of the drove, in his great ship, Damfreville;
Close on him fled, great and small,
Twenty-two good ships in all;
And they signaled to the place
"Help the winners of a race!
Get us guidance, give us harbor, take us quick — or, quicker still,
Here's the English can and will!"

III

Then the pilots of the place put out brisk and leapt on board;
"Why, what hope or chance have ships like these to pass?" laughed they:
"Rocks to starboard, rocks to port, all the passage scarred and scored,
Shall the *Formidable* here with her twelve and eighty guns
Think to make the river-mouth by the single narrow way,
Trust to enter where 'tis ticklish for a craft of twenty tons,
And with flow at full beside?
Now, 'tis slackest ebb of tide.
Reach the mooring? Rather say,

While rock stands or water runs,
Not a ship will leave the bay!"

IV

Then was called a council straight.
Brief and bitter the debate:
"Here's the English at our heels; would you have them take in tow
All that's left us of the fleet, linked together stern and bow,
For a prize to Plymouth Sound?
Better run the ships aground!"
(Ended Damfreville his speech.)
"Not a minute more to wait!
Let the Captains all and each
Shove ashore, then blow up, burn the vessels on the beach!
France must undergo her fate.

V

"Give the word!" But no such word
Was ever spoke or heard;
For up stood, for out stepped, for in struck amid all these
— A Captain? A Lieutenant? A Mate — first, second, third?
No such man of mark, and meet
With his betters to compete!
But a simple Breton sailor pressed by Tourville for the fleet,
A poor coasting-pilot he, Hervé Riel the Croisickese.

VI

And "What mockery or malice have we here?" cries Hervé Riel:
"Are you mad, you Malouins? Are you cowards, fools, or rogues?
Talk to me of rocks and shoals, me who took the soundings, tell
On my fingers every bank, every shallow, every swell
'Twixt the offing here and Grève where the river disembogues?
Are you bought by English gold? Is it love the lying's for?
Morn and eve, night and day,

Have I piloted your bay,
Entered free and anchored fast at the foot of Solidor.
Burn the fleet and ruin France? That were worse than fifty Hogues!
Sirs, they know I speak the truth! Sirs, believe me there's a way!
Only let me lead the line,
Have the biggest ship to steer,
Get this *Formidable* clear,
Make the others follow mine,
And I lead them, most and least, by a passage I know well,
Right to Solidor past Grève,
And there lay them safe and sound;
And if one ship misbehave,
— Keel so much as grate the ground,
Why, I've nothing but my life, — here's my head!" cries Hervé Riel.

VII

Not a minute more to wait.
"Steer us in, then, small and great!
Take the helm, lead the line, save the squadron!" cried its chief.
Captains, give the sailor place!
He is Admiral, in brief.
Still the north-wind, by God's grace!
See the noble fellow's face
As the big ship, with a bound,
Clears the entry like a hound,
Keeps the passage as its inch of way were the wide sea's profound!
See, safe through shoal and rock,
How they follow in a flock,
Not a ship that misbehaves, not a keel that grates the ground,
Not a spar that comes to grief!
The peril, see, is past,
All are harbored to the last,
And just as Hervé Riel hollas "Anchor!" — sure as fate,
Up the English come — too late!

VIII

So, the storm subsides to calm:
They see the green trees wave
On the heights o'erlooking Grève.
Hearts that bled are stanched with balm.
"Just our rapture to enhance,
Let the English rake the bay,
Gnash their teeth and glare askance
As they cannonade away!
'Neath rampired Solidor pleasant riding on the Rance!"
How hope succeeds despair on each Captain's countenance!
Out burst all with one accord,
"This is Paradise for Hell!
Let France, let France's King
Thank the man that did the thing!"
What a shout, and all one word,
"Hervé Riel!"
As he stepped in front once more,
Not a symptom of surprise
In the frank blue Breton eyes,
Just the same man as before.

IX

Then said Damfreville, "My friend,
I must speak out at the end,
Though I find the speaking hard.
Praise is deeper than the lips:
You have saved the King his ships,
You must name your own reward.
'Faith, our sun was near eclipse!
Demand whate'er you will,
France remains your debtor still.
Ask to heart's content and have! or my name's not Damfreville."

X

Then a beam of fun outbroke
On the bearded mouth that spoke,
As the honest heart laughed through

Those frank eyes of Breton blue:
"Since I needs must say my say,
Since on board the duty's done,
And from Malo Roads to Croisic Point, what is it but a run? —
Since 'tis ask and have, I may —
Since the others go ashore —
Come! A good whole holiday!
Leave to go and see my wife, whom I call the Belle Aurore!"
That he asked and that he got, — nothing more.

XI

Name and deed alike are lost:
Not a pillar nor a post
In his Croisic keeps alive the feat as it befell;
Not a head in white and black
On a single fishing-smack,
In memory of the man but for whom had gone to wrack
All that France saved from the fight whence England bore the bell.
Go to Paris: rank on rank
Search the heroes flung pell-mell
On the Louvre, face and flank!
You shall look long enough ere you come to Hervé Riel.
So, for better and for worse,
Hervé Riel, accept my verse!
In my verse, Hervé Riel, do thou once more
Save the squadron, honor France, love thy wife the Belle Aurore!

CONFESSIONS

What is he buzzing in my ears?
"Now that I come to die,
Do I view the world as a vale of tears?"
Ah, reverend sir, not I!

What I viewed there once, what I view again
Where the physic bottles stand
On the table's edge, — is a suburb lane,
With a wall to my bedside hand.

That lane sloped, much as the bottles do,
From a house you could descry
O'er the garden-wall; is the curtain blue
Or green to a healthy eye?

To mine, it serves for the old June weather
Blue above lane and wall;
And that farthest bottle labeled "Ether"
Is the house o'ertopping all.

At a terrace, somewhere near the stopper,
There watched for me, one June,
A girl: I know, sir, it's improper,
My poor mind's out of tune.

Only, there was a way . . . you crept
Close by the side, to dodge
Eyes in the house, two eyes except:
They styled their house "The Lodge."

What right had a lounger up their lane?
But, by creeping very close,
With the good wall's help, — their eyes might
strain
And stretch themselves to Oes,

Yet never catch her and me together,
As she left the attic, there,
By the rim of the bottle labeled "Ether,"
And stole from stair to stair,

And stood by the rose-wreathed gate. Alas,
We loved, sir — used to meet:
How sad and bad and mad it was —
But then, how it was sweet!

FIRE

Fire is in the flint: true, once a spark escapes,
Fire forgets the kinship, soars till fancy shapes
Some befitting cradle where the babe had birth —
Wholly heaven's the product, unallied to earth.
Splendors recognized as perfect in the star! —
In our flint their home was, housed as now they are.

PROSPICE

Written in the autumn following Mrs. Browning's death. The closing lines intensify the association.

Fear death? — to feel the fog in my throat,
The mist in my face,
When the snows begin, and the blasts denote
I am nearing the place,
The power of the night, the press of the storm,
The post of the foe;
Where he stands, the Arch Fear in a visible form,
Yet the strong man must go:
For the journey is done and the summit attained,
And the barriers fall,
Though a battle's to fight ere the guerdon be gained,
The reward of it all.
I was ever a fighter, so — one fight more,
The best and the last!
I would hate that death bandaged my eyes, and forbore,
And bade me creep past.
No! let me taste the whole of it, fare like my peers
The heroes of old,
Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness, and cold.
For sudden the worst turns the best to the brave,
The black minute's at end,
And the elements' rage, the fiend-voices that rave,
Shall dwindle, shall blend,

Shall change, shall become first a peace out of pain,
Then a light, then thy breast,
O thou soul of my soul! I shall clasp thee again,
And with God be the rest!

WILLIAM CULLEN BRYANT

William Cullen Bryant, one of the most illustrious of American poets. Born at Cummington, Massachusetts, November 3, 1794; died in New York, June 12, 1878. Author of "Thanatopsis," "The Forest Hymn," "The Yellow Violet," "The West Wind," "The Death of the Flowers." Notable volumes of poems bear the titles, "The White-footed Deer," "The Flood of Years."

For many years Bryant was the honored editor of a conservative, critical, and influential journal, eminent for its literary standing. If he appeared to neglect poetry, and did not devote himself to it as a life calling, it was because he was a man of practical sense as well as of poetic dreaming. He magnified his calling as an editor and a citizen of the republic, and his patriotism always stood at a high level.

In the interests of good poetry, however, it seems unfortunate that he who wrote the lines "To a Waterfowl" should have given himself so steadily to the routine of daily press work, for he will live in the future as a poet rather than a journalist, nor will the world ever lose sight of the name of the author of "Thanatopsis."

THANATOPSIS

To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language; for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty, and she glides
Into his darker musings, with a mild
And healing sympathy, that steals away
Their sharpness, ere he is aware. When thoughts
Of the last bitter hour come like a blight
Over thy spirit, and sad images
Of the stern agony, and shroud, and pall,
And breathless darkness, and the narrow house,

Make thee to shudder, and grow sick at heart; —
Go forth, under the open sky, and list
To Nature's teachings, while from all around —
Earth and her waters, and the depths of air, —
Comes a still voice — Yet a few days, and thee
The all-beholding sun shall see no more
In all his course; nor yet in the cold ground,
Where thy pale form was laid, with many tears,
Nor in the embrace of ocean, shall exist
Thy image. Earth, that nourished thee, shall claim
Thy growth, to be resolved to earth again,
And, lost each human trace, surrendering up
Thine individual being, shalt thou go
To mix forever with the elements,
To be a brother to the insensible rock
And to the sluggish clod, which the rude swain
Turns with his share, and treads upon. The oak
Shall send his roots abroad, and pierce thy mold.

Yet not to thine eternal resting-place
Shalt thou retire alone — nor couldst thou wish
Couch more magnificent. Thou shalt lie down
With patriarchs of the infant world — with kings,
The powerful of the earth — the wise, the good,
Fair forms, and hoary seers of ages past,
All in one mighty sepulcher. — The hills
Rock-ribbed and ancient as the sun, — the vales
Stretching in pensive quietness between;
The venerable woods — rivers that move
In majesty, and the complaining brooks
That make the meadows green; and, poured round all,
Old ocean's gray and melancholy waste, —
Are but the solemn decorations all
Of the great tomb of man. The golden sun,
The planets, all the infinite host of heaven,
Are shining on the sad abodes of death,
Through the still lapse of ages. All that tread
The globe are but a handful to the tribes
That slumber in its bosom. — Take the wings

Of morning — and the Barcan desert pierce,
Or lose thyself in the continuous woods
Where rolls the Oregon, and hears no sound,
Save his own dashings — yet — the dead are there:
And millions in those solitudes, since first
The flight of years began, have laid them down
In their last sleep — the dead reign there alone.
So shalt thou rest — and what if thou withdraw
Unheeded by the living, and no friend
Take note of thy departure? All that breathe
Will share thy destiny. The gay will laugh
When thou art gone, the solemn brood of care
Plod on, and each one as before will chase
His favorite phantom; yet all these shall leave
Their mirth and their employments, and shall come,
And make their bed with thee. As the long train
Of ages glide away, the sons of men,
The youth in life's green spring, and he who goes
In the full strength of years, matron, and maid,
And the sweet babe, and the gray-headed man,
Shall one by one be gathered to thy side,
By those who in their turn shall follow them.

So live, that when thy summons comes to join
The innumerable caravan, that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

TO A WATERFOWL

Whither, midst falling dew,
While glow the heavens with the last steps of day,
Far, through their rosy depths, dost thou pursue
Thy solitary way?

Vainly the fowler's eye
Might mark thy distant flight to do thee wrong,
As, darkly painted on the crimson sky,
Thy figure floats along.

Seek'st thou the plashy brink
Of weedy lake, or marge of river wide,
Or where the rocking billows rise and sink
On the chafed ocean side?

There is a Power whose care
Teaches thy way along that pathless coast, —
The desert and illimitable air, —
Lone wandering, but not lost.

All day thy wings have fanned,
At that far height, the cold, thin atmosphere,
Yet stoop not, weary, to the welcome land,
Though the dark night is near.

And soon that toil shall end;
Soon shalt thou find a summer home, and rest,
And scream among thy fellows; reeds shall bend,
Soon, o'er thy sheltered nest.

Thou'rt gone, the abyss of heaven
Hath swallowed up thy form; yet, on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

A FOREST HYMN

The groves were God's first temples. Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them, — ere he framed
The lofty vault, to gather and roll back

The sound of anthems; in the darkling wood,
Amidst the cool and silence, he knelt down,
And offered to the Mightiest solemn thanks
And supplication. For his simple heart
Might not resist the sacred influences
Which, from the stilly twilight of the place,
And from the gray old trunks that high in heaven
Mingled their mossy boughs, and from the sound
Of the invisible breath that swayed at once
All their green tops, stole over him, and bowed
His spirit with the thought of boundless power
And inaccessible majesty. Ah, why
Should we, in the world's riper years, neglect
God's ancient sanctuaries, and adore
Only among the crowd, and under roofs
That our frail hands have raised? Let me, at least,
Here, in the shadow of this aged wood,
Offer one hymn — thrice happy, if it find
Acceptance in His ear.

Father, thy hand
Hath reared these venerable columns, thou
Didst weave this verdant roof. Thou didst look down
Upon the naked earth, and, forthwith, rose
All these fair ranks of trees. They, in thy sun,
Budded, and shook their green leaves in thy breeze,
And shot towards heaven. The century-living crow,
Whose birth was in their tops, grew old and died
Among their branches, till, at last, they stood,
As now they stand, massy, and tall, and dark,
Fit shrine for humble worshiper to hold
Communion with his Maker. These dim vaults,
These winding aisles, of human pomp or pride
Report not. No fantastic carvings show
The boast of our vain race to change the form
Of thy fair works. But thou art here — thou fill'st
The solitude. Thou art in the soft winds
That run along the summit of these trees
In music; — thou art in the cooler breath
That from the inmost darkness of the place

Comes, scarcely felt; the barky trunks, the ground,
The fresh moist ground, are all instinct with thee.
Here is continual worship; — nature, here,
In the tranquillity that thou dost love,
Enjoys thy presence. Noiselessly, around,
From perch to perch, the solitary bird
Passes; and yon clear spring, that, midst its herbs,
Wells softly forth and visits the strong roots
Of half the mighty forest, tells no tale
Of all the good it does. Thou hast not left
Thyself without a witness, in these shades,
Of thy perfections. Grandeur, strength, and grace
Are here to speak of thee. This mighty oak —
By whose immovable stem I stand and seem
Almost annihilated — not a prince,
In all that proud old world beyond the deep,
Ere wore his crown as loftily as he
Wears the green coronal of leaves with which
Thy hand has graced him. Nestled at his root
Is beauty, such as blooms not in the glare
Of the broad sun. That delicate forest flower
With scented breath, and looks so like a smile,
Seems, as it issues from the shapeless mold,
An emanation of the indwelling Life,
A visible token of the upholding Love,
That are the soul of this wide universe.

My heart is awed within me when I think
Of the great miracle that still goes on,
In silence, round me — the perpetual work
Of thy creation, finished, yet renewed
Forever. Written on thy works I read
The lesson of thy own eternity.
Lo! all grow old and die — but see again,
How on the faltering footsteps of decay
Youth presses — ever gay and beautiful youth
In all its beautiful forms. These lofty trees
Wave not less proudly that their ancestors
Molder beneath them. Oh, there is not lost

One of earth's charms: upon her bosom yet,
After the flight of untold centuries,
The freshness of her far beginning lies
And yet shall lie. Life mocks the idle hate
Of his arch enemy Death — yea, seats himself
Upon the tyrant's throne — the sepulcher,
And of the triumphs of his ghastly foe
Makes his own nourishment. For he came forth
From thine own bosom, and shall have no end.

There have been holy men who hid themselves
Deep in the woody wilderness, and gave
Their lives to thought and prayer, till they outlived
The generation born with them, nor seemed
Less aged than the hoary trees and rocks
Around them; — and there have been holy men
Who deemed it were not well to pass life thus.
But let me often to these solitudes
Retire, and in thy presence reassure
My feeble virtue. Here its enemies,
The passions, at thy plainer footsteps shrink
And tremble and are still. Oh, God! when thou
Dost scare the world with tempests, set on fire
The heavens with falling thunderbolts, or fill,
With all the waters of the firmament,
The swift dark whirlwind that uproots the woods
And drowns the villages; when, at thy call,
Uprises the great deep and throws himself
Upon the continent, and overwhelms
Its cities — who forgets not, at the sight
Of these tremendous tokens of thy power,
His pride, and lays his strifes and follies by?
Oh, from these sterner aspects of thy face
Spare me and mine, nor let us need the wrath
Of the mad unchained elements to teach
Who rules them. Be it ours to meditate
In these calm shades thy milder majesty,
And to the beautiful order of thy works
Learn to conform the order of our lives.

THE PAST

Thou unrelenting Past!
Strong are the barriers round thy dark domain,
And fetters, sure and fast,
Hold all that enter thy unbreathing reign.

Far in thy realm withdrawn
Old empires sit in sullenness and gloom,
And glorious ages gone
Lie deep within the shadow of thy womb.

Childhood, with all its mirth,
Youth, Manhood, Age, that draws us to the ground,
And last, Man's Life on earth,
Glide to thy dim dominions, and are bound.

Thou hast my better years,
Thou hast my earlier friends — the good — the kind,
Yielded to thee with tears —
The venerable form — the exalted mind.

My spirit yearns to bring
The lost ones back — yearns with desire intense,
And struggles hard to wring
Thy bolts apart, and pluck thy captives thence.

In vain — thy gates deny
All passage save to those who hence depart;
Nor to the streaming eye
Thou giv'st them back — nor to the broken heart.

In thy abysses hide
Beauty and excellence unknown — to thee
Earth's wonder and her pride
Are gathered, as the waters to the sea;

Labors of good to man,
Unpublished charity, unbroken faith, —
Love, that midst grief began,
And grew with years, and faltered not in death.

Full many a mighty name
Lurks in thy depths, unuttered, unrevered;
With thee are silent fame,
Forgotten arts, and wisdom disappeared.

Thine for a space are they —
Yet shalt thou yield thy treasures up at last;
Thy gates shall yet give way,
Thy bolts shall fall, inexorable Past!

All that of good and fair
Has gone into thy womb from earliest time,
Shall then come forth to wear
The glory and the beauty of its prime.

They have not perished — no!
Kind words, remembered voices once so sweet,
Smiles, radiant long ago,
And features, the great soul's apparent seat.

All shall come back, each tie
Of pure affection shall be knit again;
Alone shall Evil die,
And Sorrow dwell a prisoner in thy reign.

And then shall I behold
Him, by whose kind paternal side I sprung,
And her, who, still and cold,
Fills the next grave — the beautiful and young.

TO THE FRINGED GENTIAN

Thou blossom bright with autumn dew,
And colored with the heavens' own blue,
That openest when the quiet light
Succeeds the keen and frosty night.

Thou comest not when violets lean
O'er wandering brooks and springs unseen,
Or columbines, in purple dressed,
Nod o'er the ground-bird's hidden nest.

Thou waitest late and com'st alone,
When woods are bare and birds are flown,
And frosts and shortening days portend
The aged year is near his end.

Then doth thy sweet and quiet eye
Look through its fringes to the sky,
Blue — blue — as if that sky let fall
A flower from its cerulean wall.

I would that thus, when I shall see
The hour of death draw near to me,
Hope, blossoming within my heart,
May look to heaven as I depart.

THE FUTURE LIFE

How shall I know thee in the sphere which keeps
The disembodied spirits of the dead,
When all of thee that time could wither sleeps
And perishes among the dust we tread?

For I shall feel the sting of ceaseless pain
If there I meet thy gentle presence not;
Nor hear the voice I love, nor read again
In thy serenest eyes the tender thought.

Will not thy own meek heart demand me there?
That heart whose fondest throbs to me were given?
My name on earth was ever in thy prayer,
Shall it be banished from thy tongue in heaven?

In meadows fanned by heaven's life-breathing wind,
In the resplendence of that glorious sphere,
And larger movements of the unfettered mind,
Wilt thou forget the love that joined us here?

The love that lived through all the stormy past,
And meekly with my harsher nature bore,
And deeper grew, and tenderer to the last,
Shall it expire with life, and be no more?

A happier lot than mine, and larger light,
Await thee there; for thou hast bowed thy will
In cheerful homage to the rule of right,
And lovest all, and renderest good for ill.

For me, the sordid cares in which I dwell,
Shrink and consume my heart, as heat the scroll;
And wrath has left its scar — that fire of hell
Has left its frightful scar upon my soul.

Yet though thou wear'st the glory of the sky,
Wilt thou not keep the same beloved name,
The same fair thoughtful brow, and gentle eye,
Lovelier in heaven's sweet climate, yet the same?

Shalt thou not teach me, in that calmer home,
The wisdom that I learned so ill in this —
The wisdom which is love — till I become
Thy fit companion in that land of bliss?

HENRY CUYLER BUNNER

HENRY CUYLER BUNNER. Born in Oswego, New York, August 3, 1855; died in Nutley, New Jersey, May 11, 1896. Author of "Airs from Arcady and Elsewhere," "The Midge," "The Story of a New York House," "Zadoc Pine and Other Stories," "Short Sixes," "The Runaway Browns," "Jersey Street and Jersey Lane," "The Tower of Babel," etc. He was for many years editor of *Puck*.

(From "POEMS OF H. C. BUNNER." Copyright, 1884, 1896, 1899, by Charles Scribner's Sons.)

CANDOR

"I KNOW what you're going to say," she said,
And she stood up looking uncommonly tall;
"You are going to speak of the hectic Fall,

And say you're sorry the summer's dead.
  And no other summer was like it, you know,
  And can I imagine what made it so?
Now aren't you, honestly?" "Yes," I said.

"I know what you're going to say," she said;
  "You are going to ask if I forget
  That day in June when the woods were wet,
And you carried me" — here she dropped her head —
  "Over the creek; you are going to say,
  Do I remember that horrid day.
Now aren't you, honestly?" "Yes," I said.

"I know what you're going to say," she said;
  "You are going to say that since that time
  You have rather tended to run to rhyme,
And" — her clear glance fell and her cheek grew red —
  "And have I noticed your tone was queer? —
  Why, everybody has seen it here! —
Now aren't you, honestly?" "Yes," I said.

"I know what you're going to say," I said;
  "You're going to say you've been much annoyed,
  And I'm short of tact — you will say devoid —
And I'm clumsy and awkward, and call me Ted,
  And I bear abuse like a dear old lamb,
  And you'll have me, anyway, just as I am.
Now aren't you, honestly?"
  "Ye-es," she said.

THE OLD FLAG

Off with your hat as the flag goes by!
  And let the heart have its say;
You're man enough for a tear in your eye
  That you will not wipe away.

You're man enough for a thrill that goes
  To your very finger-tips —
Ay! the lump just then in your throat that rose
  Spoke more than your parted lips.

Lift up the boy on your shoulder, high,
And show him the faded shred —
Those stripes would be red as the sunset sky
If Death could have dyed them red.

The man that bore it with Death has lain
This twenty years and more; —
He died that the work should not be vain
Of the men who bore it before.

The man that bears it is bent and old,
And ragged his beard and gray, —
But look at his eye fire young and bold,
At the tune that he hears them play.

The old tune thunders through all the air,
And strikes right in to the heart; —
If ever it calls for *you*, boy, be there!
Be there, and ready to start.

Off with your hat as the flag goes by!
Uncover the youngster's head!
Teach him to hold it holy and high,
For the sake of its sacred dead.

JOHN BUNYAN

John Bunyan. Born at Elstow, Bedford, England, in November, 1628; died in London, August 31, 1688. Author of "Pilgrim's Progress," "The Holy War," "Grace Abounding." His complete works comprise some three-score volumes.

Bunyan as a youth was one of Cromwell's soldiers. Then he endured hardship as a Baptist itinerant preacher. Thousands crowded to hear him. Under Charles II he was imprisoned for twelve years. "Pilgrim's Progress" was written in jail for the benefit of the prisoners, and was published six years after the author's release. Within ten years eleven editions were issued. Its sale in England has been greater than that of any other book except the Bible; and it is published in all European languages. It is an invaluable book for the study of English style, simple, direct, forceful.

There were only two minds in England, says Macaulay, during the latter half of the seventeenth century, which possessed the imaginative faculty in a very eminent degree — one of these produced the "Paradise Lost," the other the "Pilgrim's Progress." Taine, the French critic, compared Bunyan with Homer. His use of similitudes is that of a poet. His pilgrim is enrolled with the heroes of undying fame. In his immortal book is the fire of God, which burns forever without consuming.

(From "The Pilgrim's Progress")

As I walked through the wilderness of this world, I lighted on a certain place where was a den, and laid me down in that place to sleep; and as I slept, I dreamed a dream. I dreamed, and, behold, I saw a man clothed with rags standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. (Isaiah lxiv. 5. Luke xiv. 33. Psalm xxxviii. 4. Hab. ii. 2.) I looked, and saw him open the book, and read therein; and, as he read, he wept and trembled; and, not being able longer to contain, he brake out with a lamentable cry, saying, "What shall I do!" (Acts ii. 37). . . .

Then Christian began to gird up his loins, and to address himself to his journey. So the other told him, that by that he was gone some distance from the gate, he would come at the house of the Interpreter, at whose door he should knock, and he would show him excellent things. Then Christian took his leave of his friend, and he again bid him God-speed.

Then he went on, till he came at the house of the Interpreter, where he knocked over and over. At last one came to the door, and asked who was there.

Chr. "Sir, here is a traveler, who was bid by an acquaintance of the goodman of this house to call here for my profit; I would therefore speak with the master of the house."

So he called for the master of the house, who, after a little time, came to Christian, and asked him what he would have.

Chr. "Sir," said Christian, "I am a man that am come from the city of Destruction, and am going to the Mount Zion; and was told by the man that stands at the gate at the head of this way, that, if I called here, you would show me excellent things, such as would be helpful to me on my journey."

Inter. Then said the Interpreter, "Come in; I will show

thee that which will be profitable to thee." So he commanded his man to light the candle, and bid Christian follow him: so he had him into a private room, and bid his man open the door; the which when he had done, Christian saw the picture of a very grave person hang up against the wall; and this was the fashion of it: it had eyes lifted up to heaven, the best of books in its hand, the law of truth was written upon its lips. The world was behind its back; it stood as if it pleaded with men, and a crown of gold did hang over its head.

CHR. Then said Christian, "What meaneth this?"

INTER. "The man whose picture this is, is one of a thousand; he can beget children (1 Cor. iv. 15), travail in birth with children (Gal. iv. 19), and nurse them himself when they are born. And whereas thou seest him with his eyes lift up to heaven, the best of books in his hand, and the law of truth writ on his lips: it is to show thee, that his work is to know and unfold dark things to sinners, even as also thou seest him stand as if he pleaded with men: and whereas thou seest the world as cast behind him, and that a crown hangs over his head; that is to show thee, that, slighting and despising the things that are present for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward. Now," said the Interpreter, "I have showed thee this picture first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going hath authorized to be thy guide in all difficult places thou mayest meet with in the way. Wherefore take good heed to what I have showed thee, and bear well in thy mind what thou hast seen; lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death."

Then he took him by the hand, and led him into a very large parlor, that was full of dust, because never swept; the which, after he had reviewed it a little while, the Interpreter called for a man to sweep. Now, when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the Interpreter to a damsel that stood by, "Bring hither water, and sprinkle the room"; the which when she had done, it was swept and cleansed with pleasure.

CHR. Then said Christian, "What means this?"

INTER. The Interpreter answered, "This parlor is the heart of a man that was never sanctified by the sweet grace of the gospel: the dust is his original sin, and inward corruptions that have defiled the whole man. He that began to sweep at first is the law; but she that brought water, and did sprinkle it, is the gospel. Now, whereas thou sawest that so soon as the first began to sweep, the dust did so fly about, that the room by him could not be cleansed, but that thou wast almost choked therewith; this is to show thee, that the law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it; for it doth not give power to subdue." (Rom. v. 20; vii. 7–11. 1 Cor. xv. 56.)

"Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to show thee, that when the gospel comes in the sweet and precious influences thereof to the heart, then, I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean, through the faith of it, and consequently fit for the King of glory to inhabit." (John xiv. 21–23; xv. 3. Acts xv. 9. Rom. xvi. 25, 26. Eph. v. 26.)

I saw moreover in my dream, that the Interpreter took him by the hand, and had him into a little room, where sat two little children, each one in his chair. The name of the eldest was *Passion*, and the name of the other *Patience*. Passion seemed to be much discontented, but Patience was very quiet. Then Christian asked, "What is the reason of the discontent of Passion?" The Interpreter answered, "The governor of them would have him stay for his best things till the beginning of the next year; but he will have all now. But Patience is willing to wait."

Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down at his feet: the which he took up, and rejoiced therein, and withal laughed Patience to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags.

CHR. Then said Christian to the Interpreter, "Expound this matter more fully to me."

INTER. So he said, "These two lads are figures: Passion of the men of this world, and Patience of the men of that which is to come: for, as here thou seest Passion will have all now, this year, that is to say, in this world; so are the men of this world: they must have all their good things now; they cannot stay till the next year, that is, until the next world, for their portion of good. That proverb, 'A bird in the hand is worth two in the bush,' is of more authority with them, than are all the divine testimonies of the good of the world to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags; so will it be with all such men at the end of this world."

CHR. Then said Christian, "Now I see that Patience has the best wisdom, and that upon many accounts. 1. Because he stays for the best things. 2. And also because he will have the glory of his, when the other has nothing but rags."

INTER. "Nay, you may add another, to wit: the glory of the next world will never wear out; but these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience, because he had his good things first, as Patience will have to laugh at Passion, because he had his best things last; for first must give place to last, because last must have his time to come; but last gives place to nothing, for there is not another to succeed. He, therefore, that hath his portion first, must needs have a time to spend it; but he that hath his portion last, must have it lastingly: therefore it is said of Dives, 'In thy life-time thou receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.'" (Luke xiv. 19–31.)

CHR. "Then I perceive it is not best to covet things that are now, but to wait for things to come."

INTER. "You say truth, for the things that are seen are temporal, but the things that are not seen are eternal. (2 Cor. iv. 18.) But though this be so, yet since things present and our fleshly appetite are such near neighbors one to another; and again, because things to come and carnal sense are such strangers one to another; therefore it is, that the first of these so suddenly fall into amity, and that distance is so continued between the second."

Then I saw in my dream, that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it to quench it: yet did the fire burn higher and hotter.

Then said Christian, "What means this?"

The Interpreter answered, "This fire is the work of grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the devil: but in that thou seest the fire, notwithstanding, burn higher and hotter, thou shalt also see the reason of that." So he had him about to the back side of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast (but secretly) into the fire.

Then said Christian, "What means this?"

The Interpreter answered, "This is Christ, who continually, with the oil of his grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the devil can do, the souls of his people prove gracious still. And in that thou sawest, that the man stood behind the wall to maintain the fire; this is to teach thee, that it is hard for the tempted to see how this work of grace is maintained in the soul."

I saw also that the Interpreter took him again by the hand, and led him into a pleasant place, where was built a stately palace, beautiful to behold, at the sight of which Christian was greatly delighted; he saw also upon the top thereof certain persons walking, who were clothed all in gold.

Then said Christian, "May we go in thither?"

Then the Interpreter took him, and led him up toward the door of the palace; and, behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table-side, with a book and his inkhorn before him, to take the names of them that should enter therein; he saw also that in the doorway stood many men in armor to keep it, being resolved to do to the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze. At last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, "Set down my name, sir"; the which when he had done, he saw the man draw his sword, and put a helmet

upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace, at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying: —

"Come in, come in;
Eternal glory thou shalt win."

So he went in, and was clothed with such garments as they. Then Christian smiled, and said, "I think verily I know the meaning of this."

"Now," said Christian, "let me go hence." "Nay, stay," said the Interpreter, "till I have showed thee a little more, and after that thou shalt go on thy way." So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage.

Now, the man, to look on, seemed very sad: he sat with his eyes looking down on the ground, his hands folded together; and he sighed as if he would break his heart. Then said Christian, "What means this?" At which the Interpreter bid him talk with the man.

Then said Christian to the man, "What art thou?" The man answered, "I am what I was not once."

CHR. "What wast thou once?"

MAN. The man said, "I was once a fair and flourishing professor, both in mine own eyes, and also in the eyes of others; I once was, as I thought, fair for the celestial city, and had then even joy at the thoughts that I should get thither." (Luke viii. 13.)

CHR. "Well, but what art thou now?"

MAN. "I am now a man of despair, and am shut up in it, as in this iron cage. I cannot get out; oh, now I cannot!"

CHR. "But how camest thou into this condition?"

MAN. "I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the world, and the goodness of God; I have grieved the Spirit, and he is

gone; I tempted the devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart, that I cannot repent."

Then said Christian to the Interpreter, "But is there no hope for such a man as this?" "Ask him," said the Interpreter.

CHR. Then said Christian, "Is there no hope, but you must be kept in the iron cage of despair?"

MAN. "No, none at all."

CHR. "Why, the Son of the Blessed is very pitiful."

MAN. "I have crucified him to myself afresh; I have despised his person; I have despised his righteousness; I have counted his blood an unholy thing; I have done despite to the Spirit of grace (Luke xix. 14. Heb. vi. 4–6; x. 28, 29): therefore I have shut myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings, faithful threatenings, of certain judgment and fiery indignation, which shall devour me as an adversary."

CHR. "For what did you bring yourself into this condition?"

MAN. "For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise myself much delight: but now every one of those things also bite me, and gnaw me like a burning worm."

CHR. "But canst thou not now repent and turn?"

MAN. "God hath denied me repentance. His word gives me no encouragement to believe; yea, he himself hath shut me up in this iron cage: nor can all the men in the world let me out. O eternity! eternity! how shall I grapple with the misery that I must meet with in eternity!"

INTER. Then said the Interpreter to Christian, "Let this man's misery be remembered by thee, and be an everlasting caution to thee."

CHR. "Well," said Christian, "this is fearful! God help me to watch and be sober, and to pray that I may shun the cause of this man's misery. Sir, is it not time for me to go on my way now?"

INTER. "Tarry till I shall show thee one thing more, and then thou shalt go on thy way."

So he took Christian by the hand again, and led him into a

chamber, where there was one rising out of bed; and as he put on his raiment, he shook and trembled. Then said Christian, "Why doth this man thus tremble?" The Interpreter then bid him tell to Christian the reason of his so doing.

So he began, and said, "This night, as I was in my sleep, I dreamed, and behold the heavens grew exceeding black: also it thundered and lightened in most fearful wise, that it put me into an agony. So I looked up in my dream, and saw the clouds rack at an unusual rate; upon which I heard a great sound of a trumpet, and saw also a Man sitting upon a cloud, attended with the thousands of heaven: they were all in flaming fire, also the heavens were on a burning flame. I heard then a voice, saying, 'Arise, ye dead, and come to judgment'; and with that the rocks rent, the graves opened, and the dead that were therein came forth. (John v. 28, 29. 1 Cor. xv. 51–58. 2 Thess. i. 7–10. Jude 14, 15. Rev. xx. 11–15.) Some of them were exceeding glad, and looked upward; and some sought to hide themselves under the mountains. (Ps. i. 1–3, 22. Isa. xxvi. 20, 21. Mic. vii. 16, 17.) Then I saw the Man that sat upon the cloud open the book, and bid the world draw near. Yet there was, by reason of a fierce flame that issued out and came from before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar. (Dan. vii. 9, 10. Mal. iii. 2, 3.) I heard it also proclaimed to them that attended on the Man that sat on the cloud, 'Gather together the tares, the chaff, and stubble, and cast them into the burning lake'; and with that the bottomless pit opened, just whereabout I stood, out of the mouth of which there came, in an abundant manner, smoke and coals of fire, with hideous noises. It was also said to the same persons, 'Gather my wheat into the garner.' (Mal. iv. 2. Matt. iii. 12; xviii. 30. Luke iii. 17.) And with that I saw many catched up, and carried away into the clouds (1 Thess. iv. 13–18), but I was left behind. I also sought to hide myself, but I could not, for the Man that sat upon the cloud still kept his eye upon me: my sins also came into my mind, and my conscience did accuse me on every side. (Rom. ii. 14, 15.) Upon this I awakened from my sleep."

CHR. "But what was it that made you so afraid of this sight?"

MAN. "Why, I thought that the day of judgment was come, and that I was not ready for it: but this frighted me most, that the angels gathered up several, and left me behind; also the pit of hell opened her mouth just where I stood: my conscience, too, afflicted me; and, as I thought, the Judge had always his eye upon me, showing indignation in his countenance."

Then said the Interpreter to Christian, "Hast thou considered all these things?"

CHR. "Yes, and they put me in hope and fear."

INTER. "Well, keep all things so in thy mind, that they may be as a goad in thy sides, to prick thee forward in the way thou must go." Then Christian began to gird up his loins, and to address himself to his journey. Then said the Interpreter, "The Comforter be always with thee, good Christian, to guide thee in the way that leads to the city." So Christian went on his way, saying: —

"Here I have seen things rare and profitable,
Things pleasant, dreadful; things to make me stable
In what I have begun to take in hand;
Then let me think on them, and understand
Wherefore they showed me were; and let me be
Thankful, O good Interpreter, to thee."

Now, I saw in my dream, that the highway up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation. (Isaiah xxvi. 1.) Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending; and upon that place stood a Cross, and a little below, in the bottom, a Sepulcher. So I saw in my dream, that just as Christian came up with the Cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the Sepulcher, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said with a merry heart, "He hath given me rest by his sorrow, and life by his death." Then he stood still awhile, to look and wonder, for it was very surprising to him that the sight of the Cross should

thus ease him of his burden. He looked, therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. (Zech. xii. 10.) Now, as he stood looking and weeping, behold, three Shining Ones came to him, and saluted him with, "Peace be to thee": so the First said to him, "Thy sins be forgiven thee" (Mark ii. 5); the Second stripped him of his rags, and clothed him with change of raiment; the Third also set a mark on his forehead, and gave him a roll with a seal on it (Zech. iii. 4. Eph. i. 13), which he bid him look upon as he ran, and that he should give it in at the Celestial Gate: so they went their way. Then Christian gave three leaps for joy, and went on singing: —

"Thus far did I come loaden with my sin,
Nor could aught ease the grief that I was in,
Till I came hither! What a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blest Cross! blest Sepulcher! blest rather be
The Man that there was put to shame for me!"

But now, in this Valley of Humiliation poor Christian was hard put to it; for he had gone but a little way, before he espied a foul fiend coming over the field to meet him: his name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again, that he had no armor for his back, and therefore thought that to turn the back to him might give him greater advantage, with ease to pierce him with his darts: therefore he resolved to venture and stand his ground; for, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

So he went on, and Apollyon met him. Now the monster was hideous to behold: he was clothed with scales like a fish, and they are his pride; he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion.

When he was come up to Christian, he beheld him with a disdainful countenance, and thus began to question him.

APOL. "Whence came you; and whither are you bound?"

CHR. "I am come from the city of Destruction, which is the place of all evil, and am going to the city of Zion."

APOL. "By this I perceive that thou art one of my subjects; for all that country is mine, and I am the prince and god of it. How is it, then, that thou hast run away from thy king? Were it not that I hope thou mayest do me more service, I would strike thee now at one blow to the ground."

CHR. "I was indeed born in your dominions, but your service was hard, and your wages such as a man could not live on; for the wages of sin is death (Rom. vi. 23); therefore, when I was come to years, I did as other considerate persons do, look out if perhaps I might mend myself."

APOL. "There is no prince that will thus lightly lose his subjects, neither will I as yet lose thee: but since thou complainest of thy service and wages, be content to go back; what our country will afford, I do here promise to give thee."

CHR. "But I have let myself to another, even to the King of princes; and how can I with fairness go back with thee?"

APOL. "Thou hast done in this according to the proverb, 'changed a bad for a worse': but it is ordinary for those that have professed themselves his servants, after a while to give him the slip, and return again to me. Do thou so too, and all shall be well."

CHR. "I have given him my faith, and sworn my allegiance to him; how, then, can I go back from this, and not be hanged as a traitor?"

APOL. "Thou didst the same by me, and yet I am willing to pass by all, if now thou wilt yet turn again, and go back."

CHR. "What I promised thee was in my nonage; and, besides, I count that the Prince under whose banner now I stand is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: and besides, O thou destroying Apollyon, to speak truth, I like his service, his wages, his servants, his government, his company, and country, better than thine; and therefore leave off to persuade me further: I am his servant, and I will follow him."

APOL. "Consider again, when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou

knowest that, for the most part, his servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths! And besides, thou countest his service better than mine; whereas, he never yet came from the place where he is, to deliver any that served him out of their hands: but as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them: and so will I deliver thee."

CHR. "His forbearing at present to deliver them is on purpose to try their love, whether they will cleave to him to the end; and as for the ill end thou sayest they come to, that is most glorious in their account; for, for present deliverance, they do not much expect it; for they stay for their glory, and then they shall have it, when their Prince comes in his own, and the glory of the angels."

APOL. "Thou hast already been unfaithful in thy service to him; and how dost thou think to receive wages of him?"

CHR. "Wherein, O Apollyon, have I been unfaithful to him?"

APOL. "Thou didst faint at first setting out, when thou wast almost choked in the gulf of Despond. Thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldst have stayed till thy Prince had taken it off. Thou didst sinfully sleep, and lose thy choice things. Thou wast almost persuaded to go back at the sight of the lions; and when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vainglory in all that thou sayest or doest."

CHR. "All this is true, and much more which thou hast left out; but the Prince whom I serve and honor is merciful, and ready to forgive. But, besides, these infirmities possessed me in thy country, for there I sucked them in, and I have groaned under them, being sorry for them, and have obtained pardon of my Prince."

APOL. Then Apollyon broke out into a grievous rage, saying, "I am an enemy to this Prince; I hate his person, his laws, and people: I am come out on purpose to withstand thee."

CHR. "Apollyon, beware what you do, for I am in the King's

highway, the way of holiness; therefore take heed to yourself."

Apol. Then Apollyon straddled quite over the whole breadth of the way, and said, "I am void of fear in this matter. Prepare thyself to die; for I swear by my infernal den that thou shalt go no farther: here will I spill thy soul." And with that he threw a flaming dart at his breast; but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that.

Then did Christian draw, for he saw it was time to bestir him; and Apollyon as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that Christian could do to avoid it, Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back: Apollyon, therefore, followed his work amain, and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till Christian was almost quite spent; for you must know that Christian, by reason of his wounds, must needs grow weaker and weaker.

Then Apollyon, espying his opportunity, began to gather up close to Christian, and wrestling with him, gave him a dreadful fall; and with that Christian's sword flew out of his hand. Then said Apollyon, "I am sure of thee now": and with that he had almost pressed him to death, so that Christian began to despair of life. But, as God would have it, while Apollyon was fetching his last blow, thereby to make a full end of this good man, Christian nimbly reached out his hand for his sword, and caught it, saying, "Rejoice not against me, O mine enemy! when I fall, I shall arise!" (Mic. vii. 8); and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound. Christian, perceiving that, made at him again, saying, "Nay, in all these things we are more than conquerors, through Him that loved us." (Rom. viii. 37, 39. James iv. 7.) And, with that, Apollyon spread forth his dragon's wings, and sped him away, so that Christian saw him no more.

In this combat no man can imagine, unless he had seen and heard, as I did, what yelling and hideous roaring Apollyon made all the time of the fight: he spake like a dragon; and, on the

other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword; then, indeed, he did smile and look upward! But it was the dreadfulest sight that ever I saw.

So when the battle was over, Christian said, "I will here give thanks to Him that hath delivered me out of the mouth of the lion, to Him that did help me against Apollyon." And so he did, saying: —

> "Great Beelzebub, the captain of this fiend,
> Design'd my ruin; therefore to this end
> He sent him harness'd out; and he, with rage
> That hellish was, did fiercely me engage:
> But blessed Michael helped me, and I,
> By dint of sword, did quickly make him fly:
> Therefore to Him let me give lasting praise,
> And thank and bless his holy name always."

Then there came to him a Hand with some of the leaves of the tree of life, the which Christian took and applied to the wounds that he had received in the battle, and was healed immediately. He also sat down in that place to eat bread, and to drink of the bottle that was given him a little before: so, being refreshed, he addressed himself to his journey with his sword drawn in his hand; for he said, "I know not but some other enemy may be at hand." But he met with no other affront from Apollyon quite through this valley.

Now, at the end of this valley was another, called the Valley of the Shadow of Death; and Christian must needs go through it, because the way to the Celestial City lay through the midst of it. Now, this valley is a very solitary place. The prophet Jeremiah thus describes it: "A wilderness, a land of deserts and of pits; a land of drought, and of the Shadow of Death; a land that no man [but a Christian] passeth through, and where no man dwelt." (Jer. ii. 6.)

Now here Christian was worse put to it than in his fight with Apollyon; as by the sequel you shall see.

I saw then in my dream, that when Christian was got to the borders of the Shadow of Death, there met him two men, children of them that brought up an evil report of the good land,

(Numb. xiii.) making haste to go back; to whom Christian spake as follows: —

CHR. "Whither are you going?"

MEN. They said, "Back! back! and we would have you do so too, if either life or peace is prized by you."

CHR. "Why, what's the matter?" said Christian.

MEN. "Matter!" said they: "we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back; for had we gone a little further, we had not been here to bring the news to thee."

CHR. "But what have you met with?" said Christian.

MEN. "Why, we were almost in the Valley of the Shadow of Death (Psalm xliv. 19); but that by good hap we looked before us, and saw the danger before we came to it."

CHR. "But what have you seen?" said Christian.

MEN. "Seen! why, the valley itself, which is as dark as pitch: we also saw there the hobgoblins, satyrs, and dragons of the pit: we heard also in that valley a continual howling and yelling, as of a people under unutterable misery, who there sat bound in affliction and irons: and over that valley hang the discouraging clouds of confusion: death also doth always spread his wings over it. (Job iii. 5; x. 22.) In a word, it is every whit dreadful, being utterly without order."

CHR. Then said Christian, "I perceive not yet, by what you have said, but that this is my way to the desired haven."

MEN. "Be it thy way; we will not choose it for ours."

So they parted; and Christian went on his way, but still with his sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my dream, so far as this valley reached, there was on the right hand a very deep ditch; that ditch is it into which the blind have led the blind in all ages, and have both there miserably perished. Again, behold, on the left hand there was a very dangerous quag, into which, if even a good man falls, he finds no bottom for his foot to stand on: into that quag king David once did fall, and had, no doubt, therein been smothered, had not He that is able plucked him out. (Psalm lxix. 14.)

The pathway was here also exceeding narrow, and therefore good Christian was the more put to it; for when he sought in the dark to shun the ditch on the one hand, he was ready to tip over

into the mire on the other: also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly; for besides the danger mentioned above, the pathway was here so dark, that ofttimes, when he lifted up his foot to set forward, he knew not where, or upon what, he should set it next.

About the midst of this valley, I perceived the mouth of hell to be, and it stood also hard by the wayside. Now, thought Christian, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises (things that cared not for Christian's sword, as did Apollyon before), that he was forced to put up his sword, and betake himself to another weapon, called All-prayer: so he cried in my hearing, "O Lord, I beseech thee, deliver my soul." (Psalm cxvi. 4. Eph. vi. 11.)

Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard by him, for several miles together; and coming to a place where he thought he heard a company of fiends coming forward to meet him, he stopped, and began to muse what he had best to do. Sometimes he had half a thought to go back; then again he thought he might be halfway through the valley; he remembered also how he had already vanquished many a danger; and that the danger of going back might be much more than for to go forward. So he resolved to go on: yet the fiends seemed to come nearer and nearer; but, when they were come even almost at him, he cried out with a most vehement voice, "I will walk in the strength of the Lord God"; so they gave back, and came no further.

One thing I would not let slip: I took notice, that now poor Christian was so confounded, that he did not know his own voice; and thus I perceived it: just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stepped up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Chris-

tian more to it than anything that he met with before, even to think that he should now blaspheme him that he loved so much before; yet if he could have helped it, he would not have done it: but he had not the discretion either to stop his ears, or to know from whence those blasphemies came.

When Christian had traveled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, "Though I walk through the Valley of the Shadow of Death, I will fear no ill, for thou art with me." (Psalm xxiii. 4.)

Then was he glad, and that for these reasons: —

First, Because he gathered from thence, that some who feared God were in this valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state: and why not, thought he, with me; though, by reason of the impediment that attends this place, I cannot perceive it? (Job ix. 11.)

Thirdly, For that he hoped (could he overtake them) to have company by and by.

So he went on, and called to him that was before; but he knew not what to answer, for that he also thought himself to be alone. And by and by the day broke: then said Christian, "He hath 'turned the shadow of death into the morning.'" (Amos. v. 8.)

Now morning being come, he looked back, not out of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark: so he saw more perfectly the ditch that was on the one hand, and the quag that was on the other; also how narrow the way was which led betwixt them both: also now he saw the hobgoblins, and satyrs, and dragons of the pit, but all afar off: for after break of day they came not nigh; yet they were discovered to him, according to that which is written, "He discovereth deep things out of darkness, and bringeth out to light the shadow of death." (Job xii. 22.)

Now was Christian much affected with this deliverance from all the dangers of his solitary way; which dangers, though he feared them much before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. And about this time the sun was rising, and this was another

mercy to Christian; for you must note, that, though the first part of the Valley of the Shadow of Death was dangerous, yet this second part, which he was yet to go, was, if possible, far more dangerous; for, from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pitfalls, deep holes, and shelvings-down there, that, had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but, as I said, just now the sun was rising. Then said he, "His candle shineth on my head, and by his light I go through darkness." (Job xxix. 3.)

Now, I beheld in my dream, that they had not journeyed far, but the river and the way for a time parted, at which they were not a little sorry; yet they durst not go out of the way. Now the way from the river was rough, and their feet tender by reason of their travels; so the souls of the pilgrims were much discouraged because of the way. (Numb. xxi. 4.) Wherefore, still as they went on, they wished for a better way. Now, a little before them, there was on the left hand of the road a meadow, and a stile to go over into it, and that meadow is called By-path meadow. Then said Christian to his fellow, "If this meadow lieth along by our wayside, let us go over into it." Then he went to the stile to see, and behold a path lay along by the way on the other side of the fence. "'Tis according to my wish," said Christian; "here is the easiest going; come, good Hopeful, and let us go over."

HOPE. "But, how if this path should lead us out of the way?"

CHR. "That is not likely," said the other. "Look, doth it not go along by the wayside?" So Hopeful, being persuaded by his fellow, went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet; and withal, they, looking before them, espied a man walking as they did, and his name was Vain-Confidence: so they called after him, and asked him whither that way led. He said, "To the Celestial Gate." "Look," said Christian, "did not I tell you so? by this you may see we are right." So they followed, and he went before them. But, behold, the night came

on, and it grew very dark; so that they that went behind lost the sight of him that went before.

He therefore that went before (Vain-Confidence by name), not seeing the way before him, fell into a deep pit (Isa. ix. 16), which was on purpose there made by the Prince of those grounds, to catch vainglorious fools withal, and was dashed in pieces with his fall.

Now, Christian and his fellow heard him fall; so they called to know the matter; but there was none to answer, only they heard a groaning. Then said Hopeful, "Where are we now?" Then was his fellow silent, as mistrusting that he had led him out of the way; and now it began to rain, and thunder, and lighten, in a most dreadful manner, and the water rose amain.

Then Hopeful groaned in himself, saying, "Oh, that I had kept on my way!"

CHR. "Who could have thought that this path should have led us out of the way?"

HOPE. "I was afraid on't at the very first, and therefore gave you that gentle caution. I would have spoken plainer, but that you are older than I."

CHR. "Good brother, be not offended; I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger: pray, my brother, forgive me; I did not do it of an evil intent."

HOPE. "Be comforted, my brother, for I forgive thee; and believe, too, that this shall be for our good."

CHR. "I am glad I have with me a merciful brother: but we must not stand here; let us try to go back again."

HOPE. "But, good brother, let me go before."

CHR. "No, if you please, let me go first, that, if there be any danger, I may be first therein; because by my means we are both gone out of the way."

HOPE. "No," said Hopeful, "you shall not go first; for your mind being troubled, may lead you out of the way again." — Then for their encouragement, they heard the voice of one saying, "Let thine heart be toward the highway; even the way that thou wentest, turn again." (Jer. xxxi. 21.) But by this time the waters were greatly risen, by reason of which the way of going back was very dangerous. (Then I thought, that it is

easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back they had like to have been drowned, nine or ten times.

Neither could they, with all the skill they had, get again to the stile that night. Wherefore at last, lighting under a little shelter, they sat down there till the daybreak; but being weary they fell asleep. Now, there was, not far from the place where they lay, a castle, called Doubting Castle, the owner whereof was Giant Despair; and it was in his grounds they now were sleeping. Wherefore he getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then with a grim and surly voice he bid them awake, and asked them whence they were, and what they did in his grounds. They told him they were pilgrims, and that they had lost their way. Then said the giant, "You have this night trespassed on me, by trampling in and lying on my grounds, and therefore you must go along with me." So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The giant, therefore, drove them before him, and put them into his castle, into a very dark dungeon, nasty and stinking to the spirits of these two men. Here then they lay from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, or any to ask how they did: they were, therefore, here in evil case, and were far from friends and acquaintance. (Psalm lxxxviii. 8.) Now in this place Christian had double sorrow, because it was through his unadvised counsel that they were brought into this distress.

Now, Giant Despair had a wife, and her name was Diffidence: so, when he was gone to bed, he told his wife what he had done; to wit, that he had taken a couple of prisoners, and cast them into his dungeon for trespassing on his grounds. Then he asked her also what he had best do further to them? So she asked what they were, whence they came, and whither they were bound; and he told her. Then she counseled him, that when he arose in the morning he should beat them without mercy. So when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first

falls to rating of them as if they were dogs, although they gave him never a word of distaste: then he falls upon them, and beats them fearfully, in such sort that they were not able to help themselves, or to turn them upon the floor. This done he withdraws, and leaves them there to condole their misery, and to mourn under their distress: so all that day they spent their time in nothing but sighs and bitter lamentations. The next night she, talking with her husband further about them, and understanding that they were yet alive, did advise him to counsel them to make away with themselves. So, when morning was come, he goes to them in a surly manner as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison. "For why," said he, "should you choose to live, seeing it is attended with so much bitterness?" But they desired him to let them go. With that he looked ugly upon them, and, rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits (for he sometimes, in sunshiny weather, fell into fits), and lost for a time the use of his hands. Wherefore he withdrew, and left them, as before, to consider what to do. Then did the prisoners consult between themselves whether it was best to take his counsel, or no; and thus they began to discourse: —

Chr. "Brother," said Christian, "what shall we do? The life that we now live is miserable. For my part, I know not whether it is best to live thus, or to die out of hand; 'My soul chooseth strangling rather than life' (Job. vii. 15); and the grave is more easy for me than this dungeon! Shall we be ruled by the giant?"

Hope. "Indeed our present condition is dreadful, and death would be far more welcome to me than thus forever to abide: but yet let us consider; the Lord of the country to which we are going hath said, 'Thou shalt do no murder;' no, not to another man's person; much more then are we forbidden to take his counsel to kill ourselves. Besides, he that kills another can but commit murder upon his body; but, for one to kill himself, is, to kill body and soul at once. And moreover, my brother,

thou talkest of ease in the grave; but hast thou forgotten the hell whither for certain the murderers go? for 'no murderer hath eternal life,' etc. And let us consider again, that all the law is not in the hand of Giant Despair: others, so far as I can understand, have been taken by him as well as we, and yet have escaped out of his hands. Who knows but that God, who made the world, may cause that Giant Despair may die, or that, at some time or other, he may forget to lock us in; or that he may in a short time have another of his fits before us, and may lose the use of his limbs? And if ever that should come to pass again, for my part, I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before; but, however, my brother, let us be patient, and endure awhile; the time may come that may give us a happy release; but let us not be our own murderers." With these words Hopeful at present did moderate the mind of his brother; so they continued together in the dark that day, in their sad and doleful condition.

Well, towards evening the giant goes down into the dungeon again, to see if his prisoners had taken his counsel: but when he came there, he found them alive; and, truly, alive was all, for now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But, I say, he found them alive; at which he fell into a grievous rage, and told them that, seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that Christian fell into a swoon; but, coming a little to himself again, they renewed their discourse about the giant's counsel: and whether yet they had best take it, or no. Now Christian again seemed for doing it, but Hopeful made his second reply as followeth: —

Hope. "My brother," said he, "rememberest thou not how valiant thou hast been heretofore? Apollyon could not crush thee, nor could all that thou didst hear, or see, or feel in the Valley of the Shadow of Death; what hardship, terror, and amazement hast thou already gone through, and art thou now nothing but fears? Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art; also this giant

hath wounded me as well as thee, and hath also cut off the bread and water from my mouth, and with thee I mourn without the light. But let us exercise a little more patience: remember how thou playedst the man at Vanity Fair, and wast neither afraid of the chain nor cage, nor yet of bloody death: wherefore let us (at least to avoid the shame that becomes not a Christian to be found in), bear up with patience as well as we can."

Now, night being come again, and the giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel: to which he replied, "They are sturdy rogues, they choose rather to bear all hardships than to make away with themselves." Then said she, "Take them into the castle yard to-morrow, and show them the bones and skulls of those thou hast already despatched, and make them believe, ere a week comes to an end, thou wilt tear them in pieces, as thou hast done their fellows before them."

So when the morning was come, the giant goes to them again, and takes them into the castle yard, and shows them as his wife had bidden him. "These," said he, "were pilgrims, as you are, once, and they trespassed in my grounds, as you have done; and when I thought fit, I tore them in pieces; and so within ten days I will do you. Get you down to your den again." And with that he beat them all the way thither. They lay, therefore, all day on Saturday in a lamentable case, as before. Now, when night was come, and when Mrs. Diffidence and her husband the giant were got to bed, they began to renew their discourse of their prisoners; and, withal, the old giant wondered that he could neither by his blows nor counsel bring them to an end. And with that his wife replied, "I fear," said she, "that they live in hopes that some will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape." "And sayest thou so, my dear?" said the giant; "I will therefore search them in the morning."

Well, on Saturday, about midnight, they began to pray, and continued in prayer till almost break of day.

Now a little before it was day, good Christian, as one half amazed, brake out into this passionate speech: "What a fool," quoth he, "am I, thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom, called

Promise, that will, I am persuaded, unlock any lock in Doubting Castle." Then said Hopeful, "That's good news, good brother; pluck it out of thy bosom, and try."

Then Christian pulled it out of his bosom, and began to try at the dungeon door, whose bolt, as he turned the key, gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outward door that leads into the castle yard, and with his key opened that door also. After, he went to the iron gate, for that must be opened too, but that lock went extremely hard; yet the key did open it. Then they thrust open the gate to make their escape with speed; but that gate, as it opened, made such a creaking, that it waked Giant Despair, who, hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the King's highway, and so were safe, because they were out of his jurisdiction.

Now, when they were gone over the stile, they began to contrive with themselves what they should do at that stile, to prevent those that shall come after from falling into the hand of Giant Despair. So they consented to erect there a pillar, and to engrave upon the side thereof this sentence: "Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the Celestial Country, and seeks to destroy his holy pilgrims." Many, therefore, that followed after, read what was written, and escaped the danger. This done, they sang as follows: —

> "Out of the way we went, and then we found
> What 'twas to tread upon forbidden ground:
> And let them that come after have a care
> Lest heedlessness makes them as we to fare;
> Lest they, for trespassing, his pris'ners are,
> Whose castle's Doubting, and whose name's Despair."

They went then till they came to the Delectable Mountains, which mountains belong to the Lord of that hill of which we have spoken before; so they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of water; where also they drank, and washed themselves, and did freely eat of the vineyards. Now, there were on the tops of these

mountains, shepherds feeding their flocks, and they stood by the highway side. The pilgrims, therefore, went to them, and leaning upon their staves (as is common with weary pilgrims when they stand to talk with any by the way), they asked, "Whose Delectable Mountains are these? and whose be the sheep that feed upon them?"

SHEP. "These mountains are Emmanuel's Land, and they are within sight of his city; and the sheep also are his, and he laid down his life for them." (John x. 11, 15.)

CHR. "Is this the way to the Celestial City?"

SHEP. "You are just in your way."

CHR. "How far is it thither?"

SHEP. "Too far for any but those that shall get thither indeed."

CHR. "Is the way safe or dangerous?"

SHEP. "Safe for those for whom it is to be safe; 'but transgressors shall fall therein.'" (Hos. xiv. 9.)

CHR. "Is there in this place any relief for pilgrims that are weary and faint in the way?"

SHEP. "The Lord of these mountains hath given us a charge, 'not to be forgetful to entertain strangers' (Heb. xiii. 2); therefore the good of the place is before you."

I saw also in my dream, that, when the shepherds perceived that they were wayfaring men, they also put questions to them (to which they made answer, as in other places), as, "Whence came you?" and, "How got you into the way?" and, "By what means have you so persevered therein?" for but few of them that begin to come hither do show their face on these mountains. But when the shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, "Welcome to the Delectable Mountains."

EDMUND BURKE

EDMUND BURKE. Born in Dublin, January 12, 1729; died at Beaconsfield, England, July 9, 1797. His writings are comprised in eight volumes. His speeches include those relating to America at a critical period. "A Philosophical Inquiry into the Origin of our Ideas of the Sublime and Beautiful" and "Reflections on the French Revolution" are among the most notable of his works.

Burke is the most eminent and brilliant of all English writers on practical politics, and almost the only one who has persistently presented the underlying principles of civics in a style so dazzling as to attract readers in every generation. It is not strange that Rufus Choate used to read a little from Burke upon first opening his office, morning after morning.

(From "SPEECH ON CONCILIATION WITH THE AMERICAN COLONIES," MARCH 22, 1775)

PEACE implies reconciliation; and where there has been a material dispute, reconciliation does in a manner always imply concession on the one part or on the other. In this state of things I make no difficulty in affirming, that the proposal ought to originate from us. Great and acknowledged force is not impaired, either in effect or in opinon, by an unwillingness to exert itself. The superior power may offer peace with honor and with safety. Such an offer from such a power will be attributed to magnanimity. But the concessions of the weak are the concessions of fear. When such a one is disarmed, he is wholly at the mercy of his superior; and he loses forever that time and those chances, which, as they happen to all men, are the strength and resources of all inferior power.

The capital leading questions on which you must this day decide, are these two. First, whether you ought to concede; and secondly, what your concession ought to be. On the first of these questions we have gained (as I have just taken the liberty of observing to you) some ground. But I am sensible that a good deal more is still to be done. Indeed, Sir, to enable us to

determine both on the one and the other of these great questions with a firm and precise judgment, I think it may be necessary to consider distinctly the true nature and the peculiar circumstances of the object which we have before us. Because, after all our struggle, whether we will or not, we must govern America, according to that nature, and to those circumstances; and not according to our own imaginations; not according to abstract ideas of right; by no means according to mere general theories of government. . . .

I am sensible, Sir, that all which I have asserted in my detail, is admitted in the gross; but that quite a different conclusion is drawn from it. America, gentlemen say, is a noble object. It is an object well worth fighting for. Certainly it is, if fighting a people be the best way of gaining them. Gentlemen in this respect will be led to their choice of means by their complexions and their habits. Those who understand the military art, will of course have some predilection for it. Those who wield the thunder of the state, may have more confidence in the efficacy of arms. But, I confess, possibly for want of this knowledge, my opinion is much more in favor of prudent management, than of force; considering force not as an odious, but a feeble instrument, for preserving a people so numerous, so active, so growing, so spirited as this, in a profitable and subordinate connection with us.

First, Sir, permit me to observe, that the use of force alone is but temporary. It may subdue for a moment; but it does not remove the necessity of subduing again: and a nation is not governed, which is perpetually to be conquered.

My next objection is its uncertainty. Terror is not always the effect of force; and an armament is not a victory. If you do not succeed, you are without resource; for conciliation failing, force remains; but, force failing, no further hope of reconciliation is left. Power and authority are sometimes bought by kindness; but they can never be begged as alms, by an impoverished and defeated violence.

A further objection to force is, that you impair the object by your very endeavors to preserve it. The thing you fought for is not the thing which you recover; but depreciated, sunk, wasted, and consumed in the contest. Nothing less will content me,

than whole America. I do not choose to consume its strength along with our own; because in all parts it is the British strength that I consume. I do not choose to be caught by a foreign enemy at the end of this exhausting conflict; and still less in the midst of it. I may escape, but I can make no insurance against such an event. Let me add, that I do not choose wholly to break the American spirit, because it is the spirit that has made the country.

Lastly, we have no sort of experience in favor of force as an instrument in the rule of our colonies. Their growth and their utility has been owing to methods altogether different. Our ancient indulgence has been said to be pursued to a fault. It may be so. But we know, if feeling is evidence, that our fault was more tolerable than our attempt to mend it; and our sin far more salutary than our penitence.

These, Sir, are my reasons for not entertaining that high opinion of untried force, by which many gentlemen, for whose sentiments in other particulars I have great respect, seem to be so greatly captivated. But there is still behind, a third consideration concerning this object, which serves to determine my opinion on the sort of policy which ought to be pursued in the management of America, even more than its population and its commerce — I mean its temper and character.

In this character of the Americans, a love of freedom is the predominating feature, which marks and distinguishes the whole: and as an ardent is always a jealous affection, your colonies become suspicious, restive, and untractable, whenever they see the least attempt to wrest from them by force, or shuffle from them by chicane, what they think the only advantage worth living for. This fierce spirit of liberty is stronger in the English colonies probably than in any other people of the earth; and this from a great variety of powerful causes; which, to understand the true temper of their minds, and the direction which this spirit takes, it will not be amiss to lay open somewhat more largely.

First, the people of the colonies are descendants of Englishmen. England, Sir, is a nation, which still I hope respects, and formerly adored, her freedom. The colonists emigrated from you, when this part of your character was most predominant; and they took this bias and direction the moment they parted from your

hands. They are therefore not only devoted to liberty, but to liberty according to English ideas, and on English principles. Abstract liberty, like other mere abstractions, is not to be found. Liberty inheres in some sensible object; and every nation has formed to itself some favorite point, which by way of eminence becomes the criterion of their happiness. It happened, you know, Sir, that the great contests for freedom in this country were from the earliest times chiefly upon the question of taxing. Most of the contest in the ancient commonwealths turned primarily on the right of the election of magistrates; or on the balance among the several orders of the state. The question of money was not with them so immediate. But in England it was otherwise. On this point of taxes the ablest pens, and most eloquent tongues, have been exercised; the greatest spirits have acted and suffered. In order to give the fullest satisfaction concerning the importance of this point, it was not only necessary for those who in argument defended the excellence of the English constitution, to insist on this privilege of granting money as a dry point of fact, and to prove, that the right had been acknowledged in ancient parchments, and blind usages, to reside in a certain body called an House of Commons. They went much further; they attempted to prove, and they succeeded, that in theory it ought to be so, from the particular nature of a House of Commons, as an immediate representative of the people; whether the old records had delivered this oracle or not. They took infinite pains to inculcate, as a fundamental principle, that, in all monarchies, the people must in effect themselves mediately or immediately possess the power of granting their own money, or no shadow of liberty could subsist. The colonies draw from you, as with their life-blood, these ideas and principles. Their love of liberty, as with you, fixed and attached on this specific point of taxing. Liberty might be safe, or might be endangered in twenty other particulars, without their being much pleased or alarmed. Here they felt its pulse; and as they found that beat, they thought themselves sick or sound. I do not say whether they were right or wrong in applying your general arguments to their own case. It is not easy indeed to make a monopoly of theorems and corollaries. The fact is, that they did apply those general arguments; and your mode of governing them, whether

through lenity or indolence, through wisdom or mistake, confirmed them in the imagination, that they as well as you had an interest in these common principles.

They were further confirmed in this pleasing error by the form of their provincial legislative assemblies. Their governments are popular in a high degree; some are merely popular; in all, the popular representative is the most weighty; and this share of the people in their ordinary government never fails to inspire them with lofty sentiments, and with a strong aversion from whatever tends to deprive them of their chief importance.

If anything were wanting to this necessary operation of the form of government, religion would have given it a complete effect. Religion, always a principle of energy, in this new people, is no way worn out or impaired; and their mode of professing it is also one main cause of this free spirit. The people are Protestants; and of that kind, which is the most adverse to all implicit submission of mind and opinion. This is a persuasion not only favorable to liberty, but built upon it. I do not think, Sir, that the reason of this averseness in the dissenting churches from all that looks like absolute government is so much to be sought in their religious tenets as in their history. Every one knows that the Roman Catholic religion is at least coeval with most of the governments where it prevails; that it has generally gone hand in hand with them; and received great favor and every kind of support from authority. The Church of England too was formed from her cradle under the nursing care of regular government. But the dissenting interests have sprung up in direct opposition to all the ordinary powers of the world; and could justify that opposition only on a strong claim to natural liberty. Their very existence depended on the powerful and unremitted assertion of that claim. All Protestantism, even the most cold and passive, is a sort of dissent. But the religion most prevalent in our northern colonies is a refinement on the principle of resistance; it is the dissidence of dissent; and the Protestantism of the Protestant religion. This religion, under a variety of denominations, agreeing in nothing but in the communion of the spirit of liberty, is predominant in most of the northern provinces; where the Church of England, notwithstanding its legal rights, is in reality no more than a sort of

private sect, not composing most probably the tenth of the people. The colonists left England when this spirit was high; and in the emigrants was the highest of all; and even that stream of foreigners, which has been constantly flowing into these colonies, has, for the greatest part, been composed of dissenters from the establishments of their several countries, and have brought with them a temper and character far from alien to that of the people with whom they mixed.

Sir, I can perceive by their manner, that some gentlemen object to the latitude of this description; because in the southern colonies the Church of England forms a large body, and has a regular establishment. It is certainly true. There is, however, a circumstance attending these colonies, which in my opinion, fully counterbalances this difference, and makes the spirit of liberty still more high and haughty than in those to the northward. It is that in Virginia and the Carolinas, they have a vast multitude of slaves. Where this is the case in any part of the world, those who are free, are by far the most proud and jealous of their freedom. Freedom is to them not only an enjoyment, but a kind of rank and privilege. Not feeling there, that freedom, as in countries where it is a common blessing, and as broad and general as the air, may be united with much abject toil, with great misery, with all the exterior of servitude, liberty looks, amongst them, like something that is more noble and liberal. I do not mean, Sir, to commend the superior morality of this sentiment, which has at least as much pride as virtue in it; but I cannot alter the nature of man. The fact is so; and these people of the southern colonies are much more strongly, and with an higher and more stubborn spirit, attached to liberty than those to the northward. Such were all the ancient commonwealths; such were our Gothic ancestors; such in our days were the Poles; and such will be all masters of slaves, who are not slaves themselves. In such a people the haughtiness of domination combines with the spirit of freedom, fortifies it, and renders it invincible.

Permit me, Sir, to add another circumstance in our colonies, which contributes no mean part towards the growth and effect of this untractable spirit. I mean their education. In no country perhaps in the world is the law so general a study. The

profession itself is numerous and powerful; and in most provinces it takes the lead. The greater number of the deputies sent to the congress were lawyers. But all who read, and most do read, endeavor to obtain some smattering in that science. I have been told by an eminent bookseller that in no branch of his business, after tracts of popular devotion, were so many books as those on the law exported to the plantations. The colonists have now fallen into the way of printing them for their own use. I hear that they have sold nearly as many of Blackstone's Commentaries in America as in England. General Gage marks out this disposition very particularly in a letter on your table. He states that all the people in his government are lawyers, or smatterers in law; and that in Boston they have been enabled, by successful chicane, wholly to evade many parts of one of your capital penal constitutions. The smartness of debate will say, that this knowledge ought to teach them more clearly the rights of legislature, their obligations to obedience, and the penalties of rebellion. All this is mighty well. But my honorable and learned friend (the Attorney-General) on the floor, who condescends to mark what I say for animadversion, will disdain that ground. He has heard, as well as I, that when great honors and great emoluments do not win over this knowledge to the service of the state, it is a formidable adversary to government. If the spirit be not tamed and broken by these happy methods, it is stubborn and litigious. *Abeunt studia in mores.* This study renders men acute, inquisitive, dexterous, prompt in attack, ready in defense, full of resources. In other countries, the people, more simple and of a less mercurial cast, judge of an ill principle in government only by an actual grievance; here they anticipate the evil, and judge of the pressure of the grievance by the badness of the principle. They augur misgovernment at a distance; and snuff the approach of tyranny in every tainted breeze.

The last cause of this disobedient spirit in the colonies is hardly less powerful than the rest, as it is not merely moral, but laid deep in the natural constitution of things. Three thousand miles of ocean lie between you and them. No contrivance can prevent the effect of this distance in weakening government. Seas roll, and months pass, between the order and the execution;

and the want of a speedy explanation of a single point, is enough to defeat a whole system. You have, indeed, winged ministers of vengeance, who carry your bolts in their pouches to the remotest verge of the sea. But there a power steps in, that limits the arrogance of raging passions and furious elements, and says, "So far shalt thou go, and no farther." Who are you that should fret and rage, and bite the chains of nature? — Nothing worse happens to you, than does to all nations who have extensive empire; and it happens in all the forms into which empire can be thrown. In large bodies, the circulation of power must be less vigorous at the extremities. Nature has said it. The Turk cannot govern Egypt, and Arabia, and Curdistan, as he governs Thrace; nor has he the same dominion in Crimea and Algiers, which he has at Brusa and Smyrna. Despotism itself is obliged to truck and huckster. The Sultan gets such obedience as he can. He governs with a loose rein, that he may govern at all; and the whole of the force and vigor of his authority in his center is derived from a prudent relaxation in all his borders. Spain, in her provinces, is, perhaps, not so well obeyed as you are in yours. She complies too, she submits, she watches times. This is the immutable condition, the eternal law, of extensive and detached empire.

Then, Sir, from these six capital sources; of descent, of form of government, of religion in the northern provinces, of manners in the southern, of education, of the remoteness of situation from the first mover of government, from all these causes a fierce spirit of liberty has grown up. It has grown with the growth of the people in your colonies, and increased with the increase of your wealth; a spirit, that unhappily meeting with an exercise of power in England, which, however lawful, is not reconcilable to any ideas of liberty, much less with theirs, has kindled this flame, that is ready to consume us.

FRANCES BURNEY

FRANCES BURNEY, MADAME D'ARBLAY, one of the earliest of women novel-writers. Born at King's Lynn, Norfolk, June 13, 1752; died in Bath, January 6, 1840. Author of "Evelina," "Cecilia," "Camilla," "The Wanderer."

Miss Burney's "Evelina" was written before she was fifteen, but burned before she was sixteen to please her stepmother, who thought it improper for young girls to "scribble." The copy in her head, however, it was impossible for her to burn, and she rewrote and published it when she was twenty-six. It won for her the friendship of Dr. Samuel Johnson, Edmund Burke, Horace Walpole, and Sir Joshua Reynolds.

(From her "DIARY")

MISS BURNEY MEETS DR. SAMUEL JOHNSON

SOON after we were seated, this great man entered. I have so true a veneration for him, that the very sight of him inspires me with delight and reverence, notwithstanding the cruel infirmities to which he is subject; for he has almost perpetual convulsive movements, either of his hands, lips, feet, or knees, and sometimes of all together.

Mrs. Thrale introduced me to him, and he took his place. We had a noble dinner, and a most elegant dessert. Dr. Johnson, in the middle of dinner, asked Mrs. Thrale what was in some little pies that were near him.

"Mutton," answered she, "so I don't ask you to eat any, because I know you despise it."

"No, madam, no," cried he; "I despise nothing that is good of its sort; but I am too proud now to eat of it. Sitting by Miss Burney makes me very proud to-day!"

"Miss Burney," said Mrs. Thrale, laughing, "you must take great care of your heart if Dr. Johnson attacks it; for I assure you he is not often successless."

"What's that you say, madam?" cried he; "are you making mischief between the young lady and me already?"

A little while after he drank Mrs. Thrale's health and mine, and then added: —

"'Tis a terrible thing that we cannot wish young ladies well, without wishing them to become old women!"

"But some people," said Mr. Seward, "are old and young at the same time, for they wear so well that they never look old."

"No, sir, no," cried the Doctor, laughing; "that never yet was; you might as well say they are at the same time tall and short. I remember an epitaph to that purpose, which is in —"

(I have quite forgot what, — and also the name it was made upon, but the rest I recollect exactly:)

"——— lies buried here;
So early wise, so lasting fair,
That none, unless her years you told,
Thought her a child, or thought her old."

Mrs. Thrale then repeated some lines in French, and Dr. Johnson some more in Latin. An epilogue of Mr. Garrick's to Bonduca was then mentioned, and Dr. Johnson said it was a miserable performance, and everybody agreed it was the worst he had ever made.

"And yet," said Mr. Seward, "it has been very much admired; but it is in praise of English valor, and so I suppose the subject made it popular."

"I don't know, sir," said Dr. Johnson, "anything about the subject, for I could not read on till I came to it; I got through half a dozen lines, but I could observe no other subject than eternal dullness. I don't know what is the matter with David; I am afraid he is grown superannuated, for his prologues and epilogues used to be incomparable."

"Nothing is so fatiguing," said Mrs. Thrale, "as the life of a wit: he and Wilkes are the two oldest men of their ages I know; for they have both worn themselves out, by being eternally on the rack to give entertainment to others."

"David, madam," said the Doctor, "looks much older than he is; for his face has had double the business of any other man's; it is never at rest; when he speaks one minute, he has quite a different countenance to what he assumes the next; I don't believe he ever kept the same look for half an hour together, in the whole course of his life; and such an eternal, restless,

fatiguing play of the muscles, must certainly wear out a man's face before its real time."

"O yes," cried Mrs. Thrale, "we must certainly make some allowance for such wear and tear of a man's face."

The next name that was started, was that of Sir John Hawkins: and Mrs. Thrale said, "Why now, Dr. Johnson, he is another of those whom you suffer nobody to abuse but yourself; Garrick is one, too; for if any other person speaks against him, you browbeat him in a minute!"

"Why, madam," answered he, "they don't know when to abuse him, and when to praise him; I will allow no man to speak ill of David that he does not deserve; and as to Sir John, why really I believe him to be an honest man at the bottom: but to be sure he is penurious, and he is mean, and it must be owned he has a degree of brutality, and a tendency to savageness, that cannot easily be defended."

We all laughed, as he meant we should, at this curious manner of speaking in his favor, and he then related an anecdote that he said he knew to be true in regard to his meanness. He said that Sir John and he once belonged to the same club, but that as he ate no supper after the first night of his admission, he desired to be excused paying his share.

"And was he excused?"

"O yes; for no man is angry at another for being inferior to himself! We all scorned him, and admitted his plea. For my part I was such a fool as to pay my share for wine, though I never tasted any. But Sir John was a most *unclubable* man!"

How delighted was I to hear this master of languages so unaffectedly and sociably and good-naturedly make words, for the promotion of sport and good humor!

"And this," continued he, "reminds me of a gentleman and lady with whom I traveled once; I suppose I must call them gentleman and lady, according to form, because they traveled in their own coach and four horses. But at the first inn where we stopped, the lady called for — a pint of ale! and when it came, quarreled with the waiter for not giving full measure. Now, Madame Duval could not have done a grosser thing!"

Oh, how everybody laughed! and to be sure I did not glow at all, nor munch fast, nor look on my plate, nor lose any part of my

usual composure! But how grateful do I feel to this dear Dr. Johnson, for never naming me and the book as belonging one to the other, and yet making an allusion that showed his thought led to it, and, at the same time, that seemed to justify the character as being natural! But, indeed, the delicacy I met with from him, and from all the Thrales, was yet more flattering to me than the praise with which I have heard they have honored my book.

After dinner, when Mrs. Thrale and I left the gentlemen, we had a conversation that to me could not but be delightful, as she was all good humor, spirits, sense and *agreeability*. Surely I may make words, when at a loss, if Dr. Johnson does.

ROBERT BURNS

ROBERT BURNS, the greatest of Scottish bards. Born at Alloway, Scotland, January 25, 1759; died at Dumfries, July 21, 1796. Burns overworked for years as a farm laborer, till he came of age. Then, at the age of twenty-seven, his poetry suddenly attracted the attention and commanded the admiration of the world. It is difficult to criticise adversely this wayward son of genius. His songs have deeply touched our hearts, and we have given him our love, — our tears. He has made dear to us the homes, the labors, and the sorrows of the poor. He has touched even the daisies of the meadow with the light of immortality. Who can repeat "John Anderson my Jo" without a tremor in his voice? Who can recall the parting song of "Auld Lang Syne" without emotions too profound for words? Scotland produced him, but all the world has taken him into its heart, and generations yet unborn will also claim him for their own.

GRACE BEFORE MEAT

O THOU, who kindly dost provide
For every creature's want!
We bless Thee, God of Nature wide,
For all thy goodness lent:
And, if it please Thee, heavenly guide,
May never worse be sent;
But whether granted or denied,
Lord, bless us with content! *Amen!*

THE COTTER'S SATURDAY NIGHT

INSCRIBED TO ROBERT AIKEN, ESQ.

Let not ambition mock their useful toil,
Their homely joys and destiny obscure;
Nor grandeur hear, with a disdainful smile,
The short and simple annals of the poor. — GRAY.

My loved, my honored, much respected friend!
No mercenary bard his homage pays;
With honest pride, I scorn each selfish end:
My dearest meed, a friend's esteem and praise.
To you I sing, in simple Scottish lays,
The lowly train in life's sequester'd scene;
The native feelings strong, the guileless ways;
What Aiken in a cottage would have been;
Ah! though his worth unknown, far happier there, I ween.

November chill blaws loud wi' angry sugh; [1]
The short'ning winter-day is near a close;
The miry beasts retreating frae the pleugh;
The black'ning trains o' craws to their repose:
The toil-worn cotter frae his labor goes,
This night his weekly moil is at an end,
Collects his spades, his mattocks, and his hoes,
Hoping the morn in ease and rest to spend,
And weary o'er the moor, his course does hameward bend.

At length his lonely cot appears in view,
Beneath the shelter of an aged tree;
Th' expectant wee things, toddlin', stacher through
To meet their dad, wi' flichterin' noise and glee.
His wee bit ingle,[2] blinking bonnily,
His clean hearthstane, his thriftie wifie's smile,
The lisping infant prattling on his knee,
Does a' his weary kiaugh [3] and care beguile,
And makes him quite forget his labor and his toil.

[1] whistle [2] fire [3] anxiety

Belyve,[1] the elder bairns come drapping in,
At service out, amang the farmers roun':
Some ca' the pleugh, some herd, some tentie[2] rin
A cannie[3] errand to a neibor town:
Their eldest hope, their Jenny, woman grown,
In youthfu' bloom, love sparkling in her e'e,
Comes hame, perhaps to show a braw new gown,
Or deposit her sair won penny-fee,
To help her parents dear, if they in hardship be.

With joy unfeigned, brothers and sisters meet,
And each for other's welfare kindly spiers:[4]
The social hours, swift-winged, unnoticed fleet;
Each tells the uncos[5] that he sees or hears;
The parents, partial, eye their hopeful years;
Anticipation forward points the view.
The mother, wi' her needle and her shears,
Gars[6] auld claes look amaist as weel's the new —
The father mixes a' wi' admonition due.

Their master's and their mistress's command,
The younkers a' are warnèd to obey;
And mind their labors wi' an eydent[7] hand,
And ne'er, though out o' sight, to jauk[8] or play:
"And oh! be sure to fear the Lord alway!
And mind your duty, duly, morn and night!
Lest in temptation's path ye gang astray,
Implore His counsel and assisting might:
They never sought in vain that sought the Lord aright!"

But, hark! a rap comes gently to the door;
Jenny, wha kens the meaning o' the same,
Tells how a neibor lad cam' o'er the moor
To do some errands, and convoy her hame.
The wily mother sees the conscious flame
Sparkle in Jenny's e'e, and flush her cheek,
With heart-struck anxious care, inquires his name,

[1] by-and-by [2] watchful [3] easy [4] inquires [5] news [6] makes [7] diligent [8] dally

While Jenny hafflins [1] is afraid to speak;
Weel pleased the mother hears it's nae wild, worthless rake.

Wi' kindly welcome, Jenny brings him ben; [2]
A strappin' youth; he taks the mother's eye;
Blythe Jenny sees the visit's no ill ta'en;
The father cracks of horses, pleughs, and kye.[3]
The youngster's artless heart o'erflows wi' joy,
But blate [4] and lathefu',[5] scarce can weel behave;
The mother, wi' a woman's wiles, can spy
What makes the youth sae bashfu' and sae grave:
Weel pleased to think her bairn's respected like the lave.[6]

Oh happy love! — where love like this is found!
Oh heartfelt raptures! — bliss beyond compare!
I've pacèd much this weary, mortal round,
And sage experience bids me this declare —
If Heaven a draught of heavenly pleasure spare,
One cordial in this melancholy vale,
'Tis when a youthful, loving, modest pair,
In other's arms breathe out the tender tale,
Beneath the milk-white thorn that scents the evening gale.

Is there, in human form, that bears a heart,
A wretch! a villain! lost to love and truth!
That can, with studied, sly, ensnaring art,
Betray sweet Jenny's unsuspecting youth?
Curse on his perjur'd arts! dissembling smooth!
Are honor, virtue, conscience, all exiled?
Is there no pity, no relenting ruth,
Points to the parents fondling o'er their child?
Then paints the ruined maid, and their distraction wild.

But now the supper crowns their simple board,
The halesome parritch,[7] chief of Scotia's food;
The soupe their only hawkie [8] does afford,
That 'yont the hallan [9] snugly chows her cood:

[1] half
[2] in
[3] cows
[4] bashful
[5] hesitating
[6] other people
[7] porridge
[8] cow
[9] inner wall

The dame brings forth, in complimental mood,
To grace the lad, her weel-hained kebbuck,[1] fell,[2]
And aft he's prest, and aft he ca's it gude;
The frugal wifie, garrulous, will tell,
How 'twas a towmond[3] auld, sin 'lint was i' the bell.[4]

The cheerfu' supper done, wi' serious face,
They, round the ingle, form a circle wide;
The sire turns o'er, with patriarchal grace,
The big ha'-bible, ance his father's pride;
His bonnet rev'rently is laid aside,
His lyart haffets[5] wearing thin and bare;
Those strains that once did sweet in Zion glide,
He wales[6] a portion with judicious care;
And "Let us worship God!" he says, with solemn air.

They chant their artless notes in simple guise;
They tune their hearts, by far the noblest aim:
Perhaps Dundee's wild-warbling measures rise,
Or plaintive Martyrs, worthy of the name,
Or noble Elgin beets[7] the heavenward flame,
The sweetest far of Scotia's holy lays:
Compared with these, Italian trills are tame;
The tickled ears no heartfelt raptures raise;
Nae unison ha'e they with our Creator's praise.

The priest-like father reads the sacred page —
How Abram was the friend of God on high;
Or, Moses bade eternal warfare wage
With Amalek's ungracious progeny;
Or how the royal bard did groaning lie
Beneath the stroke of Heaven's avenging ire;
Or Job's pathetic plaint, and wailing cry;
Or rapt Isaiah's wild, seraphic fire;
Or other holy seers that tune the sacred lyre.

Perhaps the Christian volume is the theme —
How guiltless blood for guilty man was shed;

[1] well-saved cheese
[2] spicy
[3] twelvemonth
[4] in flower
[5] gray temples
[6] selects
[7] adds fuel to

How HE, who bore in heaven the second name,
Had not on earth whereon to lay his head:
How his first followers and servants sped,
The precepts sage they wrote to many a land:
How he, who lone in Patmos banishèd,
Saw in the sun a mighty angel stand;
And heard great Bab'lon's doom pronounced by Heaven's command.

Then, kneeling down to Heaven's Eternal King,
The saint, the father, and the husband prays:
Hope "springs exulting on triumphant wing,"
That thus they all shall meet in future days
There ever bask in uncreated rays,
No more to sigh, or shed the bitter tear,
Together hymning their Creator's praise,
In such society, yet still more dear;
While circling time moves round in an eternal sphere.

Compared with this, how poor Religion's pride,
In all the pomp of method, and of art,
When men display to congregations wide,
Devotion's every grace, except the heart!
The Power, incens'd, the pageant will desert,
The pompous strain, the sacerdotal stole;
But, haply, in some cottage far apart,
May hear, well pleased, the language of the soul;
And in His book of life the inmates poor enroll.

Then homeward all take off their several way;
The youngling cottagers retire to rest:
The parent-pair their secret homage pay,
And proffer up to Heaven the warm request,
That HE, who stills the raven's clamorous nest,
And decks the lily fair in flowery pride,
Would, in the way his wisdom sees the best,
For them and for their little ones provide;
But, chiefly, in their hearts with grace divine preside.

From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad:
Princes and lords are but the breath of kings,
"An honest man's the noblest work of God;"
And certes, in fair virtue's heavenly road,
The cottage leaves the palace far behind;
What is a lordling's pomp? a cumbrous load,
Disguising oft the wretch of human kind,
Studied in arts of hell, in wickedness refined!

Oh Scotia! my dear, my native soil!
For whom my warmest wish to Heaven is sent!
Long may thy hardy sons of rustic toil
Be blest with health, and peace, and sweet content!
And oh! may Heaven their simple lives prevent
From luxury's contagion, weak and vile!
Then, howe'er crowns and coronets be rent,
A virtuous populace may rise the while,
And stand a wall of fire around their much-loved isle.

Oh Thou! who poured the patriotic tide
That streamed through Wallace's undaunted heart,
Who dared to nobly stem tyrannic pride,
Or nobly die, the second glorious part,
(The patriot's God, peculiarly thou art,
His friend, inspirer, guardian, and reward!)
Oh, never, never, Scotia's realm desert;
But still the patriot, and the patriot bard,
In bright succession raise, her ornament and guard!

TO A MOUSE

ON TURNING UP HER NEST WITH THE PLOW, NOVEMBER, 1785

Wee, sleekit, cow'rin', tim'rous beastie,
Oh what a panic's in thy breastie!
Thou need na start awa sae hasty,
Wi' bickering brattle![1]

[1] hasty clatter

I wad be laith to rin and chase thee,
Wi' murd'ring pattle![1]

I'm truly sorry man's dominion
Has broken nature's social union,
And justifies that ill opinion,
Which makes thee startle
At me, thy poor earth-born companion,
And fellow-mortal!

I doubt na, whyles,[2] but thou may thieve;
What then? poor beastie, thou maun live!
A daimen icker[3] in a thrave[4]
'S a sma request:
I'll get a blessin' wi' the lave,[5]
And never miss't!

Thy wee bit housie, too, in ruin
Its silly wa's the win's are strewin'!
And naething now to big[6] a new ane
O' foggage[7] green,
And bleak December's winds ensuin',
Baith snell[8] and keen!

Thou saw the fields laid bare and waste,
And weary winter comin' fast,
And cozie here, beneath the blast,
Thou thought to dwell,
Till, crash! the cruel coulter passed
Out through thy cell.

That wee bit heap o' leaves and stibble,
Has cost thee mony a weary nibble!
Now thou's turned out for a' thy trouble,
But[9] house or hald,[10]

[1] plow-staff [2] sometimes [3] ear of corn [4] 24 sheaves [5] rest [6] build [7] rank grass [8] sharp [9] without [10] hold

To thole[1] the winter's sleety dribble,
And cranreuch[2] cauld!

But, Mousie, thou art no thy lane,[3]
In proving foresight may be vain:
The best-laid schemes o' mice and men,
Gang aft a-gley,[4]
And lea'e us naught but grief and pain,
For promised joy.

Still thou art blest, compared wi' me!
The present only toucheth thee:
But, och! I backward cast my ee,[5]
On prospects drear!
And forward, though I canna see,
I guess and fear.

MAN WAS MADE TO MOURN

A DIRGE

When chill November's surly blast
Made fields and forests bare,
One evening, as I wandered forth
Along the banks of Ayr,
I spied a man whose aged step
Seemed weary, worn with care;
His face was furrowed o'er with years,
And hoary was his hair.

"Young stranger, whither wanderest thou?"
Began the reverend sage.
"Does thirst of wealth thy step constrain,
Or youthful pleasure's rage?
Or haply, prest with cares and woes,
Too soon thou hast began
To wander forth, with me, to mourn
The miseries of man.

[1] endure
[2] hoar-frost
[3] alone
[4] go oft wrong
[5] eye

"The sun that overhangs yon moors,
Outspreading far and wide,
Where hundreds labor to support
A haughty lordling's pride:
I've seen yon weary winter sun
Twice forty times return,
And every time has added proofs
That man was made to mourn.

"Oh, man! while in thy early years,
How prodigal of time;
Misspending all thy precious hours,
Thy glorious youthful prime!
Alternate follies take the sway;
Licentious passions burn;
Which tenfold force gives Nature's law,
That man was made to mourn.

"Look not alone on youthful prime,
Or manhood's active might;
Man then is useful to his kind,
Supported is his right:
But see him on the edge of life,
With cares and sorrows worn;
Then age and want — oh ill-matched pair! —
Show man was made to mourn.

"A few seem favorites of fate,
In pleasure's lap carest;
Yet think not all the rich and great
Are likewise truly blest.
But, oh! what crowds in every land,
All wretched and forlorn!
Through weary life this lesson learn —
That man was made to mourn.

"Many and sharp the numerous ills
Inwoven with our frame!
More pointed still we make ourselves
Regret, remorse, and shame;

And man, whose heaven-erected face
The smiles of love adorn,
Man's inhumanity to man
Makes countless thousands mourn!

"See yonder poor, o'erlabored wight,
So abject, mean, and vile,
Who begs a brother of the earth
To give him leave to toil;
And see his lordly fellow-worm
The poor petition spurn,
Unmindful, though a weeping wife
And helpless offspring mourn.

"If I'm designed yon lordling's slave —
By Nature's law designed —
Why was an independent wish
E'er planted in my mind?
If not, why am I subject to
His cruelty or scorn?
Or why has man the will and power
To make his fellow mourn?

"Yet let not this too much, my son,
Disturb thy youthful breast;
This partial view of human kind
Is surely not the last!
The poor, oppressed, honest man
Had never, sure, been born,
Had there not been some recompense
To comfort those that mourn!

"Oh, Death! the poor man's dearest friend —
The kindest and the best!
Welcome the hour my aged limbs
Are laid with thee at rest!
The great, the wealthy, fear thy blow,
From pomp and pleasure torn
But, oh! a blest relief to those
That, weary-laden, mourn!"

AN ADDRESS TO THE UNCO GUIDE OR THE RIGIDLY RIGHTEOUS

My son, these maxims make a rule,
And lump them aye thegither:
The Rigid Righteous is a fool,
The Rigid Wise anither:
The cleanest corn that e'er was dight
May hae some pyles o' caff in;
So ne'er a fellow-creature slight
For random fits o' daffin.

Oh ye wha are sae guid yoursel',
Sae pious and sae holy,
Ye've nought to do but mark and tell
Your neebor's fauts and folly!
Whase life is like a weel-gaun mill,
Supplied wi' store o' water,
The heapèd happer's ebbing still,
And still the clap plays clatter.

Hear me, ye venerable core,[1]
As counsel for poor mortals,
That frequent pass douce[2] Wisdom's door
For glaiket[3] Folly's portals;
I, for their thoughtless, careless sakes,
Would here propone defences,
Their donsie[4] tricks, their black mistakes,
Their failings and mischances.

Ye see your state wi' theirs compared,
And shudder at the niffer,[5]
But cast a moment's fair regard,
What maks the mighty differ?
Discount what scant occasion gave
That purity ye pride in,
And (what's aft mair than a' the lave)
Your better art o' hiding.

[1] company [2] grave [3] idle [4] unlucky [5] exchange

Think, when your castigated pulse
  Gies now and then a wallop,
What ragings must his veins convulse,
  That still eternal gallop;
Wi' wind and tide fair i' your tail,
  Right on ye scud your sea-way;
But in the teeth o' baith to sail,
  It makes an unco [1] lee-way.

. . . . . .

Then gently scan your brother man,
  Still gentler sister woman;
Though they may gang a kennin' [2] wrang,
  To step aside is human:
One point must still be greatly dark,
  The moving why they do it:
And just as lamely can ye mark
  How far perhaps they rue it.

Who made the heart, 'tis He alone
  Decidedly can try us,
He knows each chord — its various tone,
  Each spring — its various bias:
Then at the balance let's be mute,
  We never can adjust it;
What's done we partly may compute,
  But know not what's resisted.

TO A MOUNTAIN DAISY

ON TURNING ONE DOWN WITH THE PLOW IN APRIL, 1786

Wee, modest, crimson-tippèd flower,
Thou's met me in an evil hour;
For I maun crush amang the stoure [3]
  Thy slender stem:
To spare thee now is past my power,
  Thou bonnie gem.

[1] great [2] trifle [3] dust

Alas! it's no thy neibor sweet,
The bonnie lark, companion meet,
Bending thee 'mang the dewy weet [1]
Wi' speckled breast,
When upward-springing, blithe, to greet
The purpling east.

Cauld blew the bitter-biting north
Upon thy early, humble birth;
Yet cheerfully thou glinted forth
Amid the storm,
Scarce reared above the parent earth
Thy tender form.

The flaunting flowers our gardens yield,
High sheltering woods and wa's maun shield:
But thou, beneath the random bield [2]
O' clod or stane,
Adorns the histie [3] stibble-field,
Unseen, alane.

There, in thy scanty mantle clad,
Thy snawie bosom sunward spread,
Thou lifts thy unassuming head
In humble guise;
But now the share uptears thy bed,
And low thou lies!

Such is the fate of artless maid,
Sweet floweret of the rural shade!
By love's simplicity betrayed,
And guileless trust,
Till she, like thee, all soiled, is laid
Low i' the dust.

Such is the fate of simple bard,
On life's rough ocean luckless starr'd!
Unskilful he to note the card
Of prudent lore,

[1] wet [2] shelter [3] dry

Till billows rage, and gales blow hard,
And whelm him o'er!

Such fate to suffering worth is given,
Who long with wants and woes has striven,
By human pride or cunning driven
To misery's brink,
Till wrenched of every stay but Heaven,
He, ruined, sink!

Even thou who mourn'st the Daisy's fate,
That fate is thine — no distant date;
Stern Ruin's plowshare drives, elate,
Full on thy bloom,
Till crushed beneath the furrow's weight,
Shall be thy doom.

TO MARY IN HEAVEN

Thou ling'ring star, with less'ning ray,
That lov'st to greet the early morn,
Again thou usher'st in the day
My Mary from my soul was torn.
O Mary! dear departed shade!
Where is thy place of blissful rest?
See'st thou thy lover lowly laid?
Hear'st thou the groans that rend his breast?

That sacred hour can I forget,
Can I forget the hallowed grove,
Where by the winding Ayr we met,
To live one day of parting love!
Eternity will not efface
Those records dear of transports past;
Thy image at our last embrace,
Ah! little thought we 'twas our last!

Ayr, gurgling, kissed his pebbled shore,
O'erhung with wild woods, thick'ning green;

The fragrant birch, and hawthorn hoar,
Twined am'rous round the raptured scene;
The flowers sprang wanton to be prest,
The birds sang love on every spray —
Till too, too soon, the glowing west
Proclaim'd the speed of winged day.

Still o'er these scenes my mem'ry wakes,
And fondly broods with miser care!
Time but th' impression stronger makes,
As streams their channels deeper wear.
My Mary! dear departed shade!
Where is thy place of blissful rest?
See'st thou thy lover lowly laid?
Hear'st thou the groans that rend his breast?

TAM O' SHANTER

A TALE

"Of brownyis and of bogilis full is this buke."
— GAWIN DOUGLAS.

WHEN chapman billies leave the street,
And drouthy [1] neibors, neibors meet,
As market-days are wearing late,
And folk begin to tak the gate [2];
While we sit bousing [3] at the nappy,
And gettin' fou and unco happy,
We think na on the lang Scots miles,
The mosses, waters, slaps,[4] and stiles,
That lie between us and our hame,
Where sits our sulky sullen dame,
Gathering her brows like gathering storm,
Nursing her wrath to keep it warm.

This truth fand honest Tam o' Shanter,
As he frae Ayr ae night did canter,
(Auld Ayr, wham ne'er a town surpasses
For honest men and bonnie lasses.)

[1] thirsty [2] road [3] drinking ale [4] gaps

O Tam! hadst thou but been sae wise,
As ta'en thy ain wife Kate's advice!
She tauld thee weel thou was a skellum,[1]
A blethering, blustering, drunken blellum[2];
That frae November till October,
Ae market-day thou was na sober;
That ilka melder,[3] wi' the miller,
Thou sat as lang as thou had siller;
That every naig was ca'd[4] a shoe on,
The smith and thee gat roaring fou on;
That at the Lord's house, even on Sunday,
Thou drank at Kirkton Jeans till Monday.
She prophesied, that, late or soon,
Thou would be found deep drowned in Doon,
Or catched wi' warlocks in the mirk,
By Alloway's auld haunted kirk.

Ah, gentle dames! it gars[5] me greet,[6]
To think how mony counsels sweet,
How mony lengthened sage advices,
The husband frae the wife despises!

But to our tale: — Ae market-night,
Tam had got planted unco right,
Fast by an ingle bleezing finely,
Wi' reaming swats,[7] that drank divinely;
And at his elbow, Souter[8] Johnny,
His ancient, trusty, drouthy crony;
Tam lo'ed him like a vera brither —
They had been fou for weeks thegither!
The night drave on wi' sangs and clatter,
And aye the ale was growing better:
The landlady and Tam grew gracious,
Wi' favors secret, sweet, and precious;
The Souter tauld his queerest stories,
The landlord's laugh was ready chorus:

[1] worthless one
[2] idle talker
[3] each corn-grinding
[4] nailed
[5] makes
[6] weep
[7] frothing new ale
[8] shoemaker

The storm without might rair and rustle —
Tam didna mind the storm a whistle.

Care, mad to see a man sae happy,
E'en drowned himself amang the nappy!
As bees flee hame wi' lades o' treasure,
The minutes winged their way wi' pleasure:
Kings may be blest, but Tam was glorious,
O'er a' the ills o' life victorious.

But pleasures are like poppies spread,
You seize the flower, its bloom is shed;
Or like the snowfall in the river,
A moment white — then melts forever;
Or like the borealis race,
That flit ere you can point their place;
Or like the rainbow's lovely form
Evanishing amid the storm.
Nae man can tether time or tide,
The hour approaches, Tam maun ride;
That hour, o' night's black arch the keystane,
That dreary hour he mounts his beast in;
And sic a night he taks the road in
As ne'er poor sinner was abroad in.

The wind blew as 'twad blawn its last;
The rattling showers rose on the blast;
The speedy gleams the darkness swallowed,
Loud, deep, and lang the thunder bellowed:
That night, a child might understand,
The Deil had business on his hand.

Weel mounted on his gray mare, Meg,
A better never lifted leg,
Tam skelpit[1] on through dub and mire,
Despising wind, and rain, and fire;
Whiles[2] holding fast his guid blue bonnet,

[1] dashed [2] sometimes

Whiles crooning o'er some auld Scots sonnet;
Whiles glowering round wi' prudent cares,
Lest bogles catch him unawares.
Kirk-Alloway was drawing nigh,
Where gaists [1] and houlets [2] nightly cry.

By this time he was cross the ford,
Where in the snaw the chapman smoored [3];
And past the birks [4] and meikle [5] stane,
Where drunken Charlie brak's neck-bane;
And through the whins, and by the cairn,[6]
Where hunters fand [7] the murdered bairn;
And near the thorn, aboon [8] the well,
Where Mungo's mither hanged hersel.
Before him Doon pours all his floods;
The doubling storm roars through the woods;
The lightnings flash from pole to pole,
Near and more near the thunders roll;
When, glimmering through the groaning trees,
Kirk-Alloway seemed in a bleeze;
Through ilka bore [9] the beams were glancing,
And loud resounded mirth and dancing.

Inspiring bold John Barleycorn!
What dangers thou canst make us scorn!
Wi' tippenny [10] we fear nae evil;
Wi' usquebae [11] we'll face the devil! —
The swats sae reamed [12] in Tammie's noddle,[13]
Fair play, he cared na deils a boddle.[14]
But Maggie stood right sair astonished,
Till, by the heel and hand admonished,
She ventured forward on the light;
And, wow! Tam saw an unco sight!
Warlocks and witches in a dance;
Nae cotillon brent [15] new frae France,

[1] ghosts
[2] owls
[3] smothered
[4] birches
[5] big
[6] gorse
[7] found
[8] above
[9] every crevice
[10] twopenny ale
[11] whisky
[12] ale so worked
[13] head
[14] small copper coin
[15] brought

But hornpipes, jigs, strathspeys, and reels,
Put life and mettle in their heels:
A winnock-bunker [1] in the east,
There sat auld Nick, in shape o' beast;
A towzie tyke,[2] black, grim, and large,
To gie them music was his charge;
He screwed the pipes and gart [3] them skirl,[4]
Till roof and rafters a' did dirl.[5]
Coffins stood round, like open presses,
That shawed the dead in their last dresses
And by some devilish cantrip [6] slight
Each in its cauld hand held a light —
By which heroic Tam was able
To note upon the haly table,
A murderer's banes in gibbet airns [7];
Twa span-lang, wee unchristened bairns
A thief, new-cutted frae a rape,[8]
Wi' his last gasp his gab [9] did gape;
Five tomahawks, wi' bluid red-rusted,
Five scimitars, wi' murder crusted;
A garter which a babe had strangled;
A knife, a father's throat had mangled,
Whom his ain son o' life bereft,
The gray hairs yet stack to the heft:
Wi' mair [10] o' horrible and awfu',
Which even to name wad be unlawfu'.

As Tammie glowred, amazed and curious,
The mirth and fun grew fast and furious:
The piper loud and louder blew:
The dancers quick and quicker flew;
They reeled, they set, they crossed, they cleekit,[11]
Till ilka carline swat [12] and reekit,[13]
And coost [14] her duddies [15] to the wark,[16]
And linket [17] at it in her sark [18]!

[1] window-seat
[2] shaggy dog
[3] made
[4] scream
[5] vibrate
[6] trick
[7] irons
[8] rope
[9] mouth
[10] more
[11] linked
[12] sweated
[13] smoked
[14] cast
[15] clothes
[16] work
[17] tripped
[18] shift

Now Tam, O Tam! had thae been queans,
A' plump and strappin' in their teens;
Their sarks, instead o' creeshie flannen,[1]
Been snaw-white seventeen-hunder linen!
Thir breeks o' mine, my only pair,
That ance were plush, o' guid blue hair,
I wad hae gi'en them off my hurdies,
For ae blink o' the bonnie burdies!
But withered beldams, auld and droll,
Rigwoodie hags, wad spean[2] a foal,
Louping and flinging on a cummock,[3]
I wonder didna turn thy stomach.

But Tam kenned what was what fu' brawlie[4];
There was ae winsome[5] wench and walie,
That night enlisted in the core,
(Lang after kenned on Carrick shore;
For mony a beast to dead she shot,
And perished mony a bonnie boat,
And shook baith meikle corn and bear,[6]
And kept the country-side in fear.)
Her cutty-sark,[7] o' Paisley harn,[8]
That while a lassie she had worn,
In longitude though sorely scanty,
It was her best, and she was vauntie[9]—
Ah! little kenned thy reverend grannie
That sark she coft[10] for her wee Nannie,
Wi' twa pund Scots ('twas a' her riches),
Wad ever graced a dance o' witches!

But here my Muse her wing maun cour,[11]
Sic flights are far beyond her power;
To sing how Nannie lap[12] and flang,
(A souple jad she was and strang,)
And how Tam stood like ane bewitched,
And thought his very een enriched;
Even Satan glowred and fidged[13] fu' fain,

[1] greasy flannel
[2] wean
[3] stick
[4] well
[5] goodly
[6] barley
[7] short shift
[8] coarse tow
[9] boastful
[10] bought
[11] must cower
[12] leapt
[13] fidgeted

And hotched [1] and blew wi' might and main:
Till first ae caper, syne [2] anither,
Tam tint [3] his reason a' thegither,
And roars out, "Weel [4] done, Cutty-sark!"
And in an instant all was dark:
And scarcely had he Maggie rallied,
When out the hellish legion sallied.
As bees bizz out wi' angry fyke,[5]
When plundering herds assail their byke [6];
As open pussie's mortal foes,[7]
When, pop! she starts before their nose;
As eager runs the market-crowd,
When "Catch the thief!" resounds aloud;
So Maggie runs, the witches follow,
Wi' mony an eldritch [8] screech and hollow.

Ah, Tam! ah, Tam! thou'll get thy fairin'!
In hell they'll roast thee like a herrin'!
In vain thy Kate awaits thy comin'!
Kate soon will be a woefu' woman!
Now, do thy speedy utmost, Meg,
And win the keystane o' the brig;
There at them thou thy tail may toss,
A running stream they darena [9] cross!
But ere the keystane she could make,
The feint a tail she had to shake!
For Nannie, far before the rest,
Hard upon noble Maggie prest,
And flew at Tam wi' furious ettle,[10]
But little wist she Maggie's mettle —
Ae spring brought off her master hale,
But left behind her ain gray tail:
The carline claught [11] her by the rump,
And left poor Maggie scarce a stump.

Now, wha this tale o' truth shall read,
Ilk man and mother's son take heed:

[1] moved
[2] then
[3] lost
[4] well
[5] fret
[6] nest
[7] the hare
[8] frightful
[9] dare not
[10] endeavor
[11] laid hold

Whene'er to drink you are inclined,
Or cutty-sarks run in your mind,
Think! ye may buy the joys ower dear —
Remember Tam o' Shanter's mare.

SWEET SENSIBILITY

SWEET Sensibility, how charming,
Thou, my friend, canst truly tell;
But how Distress, with horrors arming,
Thou, alas! hast known too well!

Fairest Flower, behold the lily,
Blooming in the sunny ray;
Let the blast sweep o'er the valley,
See it prostrate on the clay.

Hear the wood-lark charm the forest.
Telling o'er his little joys;
But, alas! a prey the surest
To each pirate of the skies.

Dearly bought the hidden treasure
Finer feelings can bestow:
Cords that vibrate sweetest pleasure
Thrill the deepest notes of woe.

JOHN BARLEYCORN

A BALLAD

THERE were three kings into the east,
Three kings both great and high;
And they hae sworn a solemn oath
John Barleycorn should die.

They took a plow and plowed him down,
Put clods upon his head;
And they hae sworn a solemn oath
John Barleycorn was dead.

But the cheerful Spring came kindly on,
And showers began to fall;
John Barleycorn got up again,
And sore surprised them all.

The sultry suns of Summer came,
And he grew thick and strong;
His head weel armed wi' pointed spears,
That no one should him wrong.

The sober Autumn entered mild,
When he grew wan and pale;
His bending joints and drooping head
Showed he began to fail.

His color sickened more and more,
He faded into age;
And then his enemies began
To show their deadly rage.

They've taen a weapon, long and sharp,
And cut him by the knee;
Then tied him fast upon a cart,
Like a rogue for forgerie.

They laid him down upon his back,
And cudgeled him full sore;
They hung him up before the storm,
And turned him o'er and o'er.

They fillèd up a darksome pit
With water to the brim;
They heavèd in John Barleycorn,
There let him sink or swim.

They laid him out upon the floor
To work him farther woe;
And still, as signs of life appeared,
They tossed him to and fro.

They wasted o'er a scorching flame
The marrow of his bones;
But a miller used him worst of all,
For he crushed him 'tween two stones.

And they hae taen his very heart's blood,
And drunk it round and round;
And still the more and more they drank,
Their joy did more abound.

John Barleycorn was a hero bold,
Of noble enterprise;
For if you do but taste his blood,
'Twill make your courage rise.

'Twill make a man forget his woe;
'Twill heighten all his joy:
'Twill make the widow's heart to sing,
Though the tear were in her eye.

Then let us toast John Barleycorn,
Each man a glass in hand;
And may his great posterity
Ne'er fail in old Scotland!

GREEN GROW THE RASHES

TUNE — *Green grow the Rashes*

THERE'S nought but care on every han',
In every hour that passes, O:
What signifies the life o' man,
An 'twere na for the lasses, O.

CHORUS

Green grow the rashes, O!
Green grow the rashes, O!
The sweetest hours that e'er I spend
Are spent among the lasses, O.

The warly [1] race may riches chase,
And riches still may fly them, O:
And though at last they catch them fast,
Their hearts can ne'er enjoy them, O.

But gie me a canny hour at e'en,
My arms about my dearie, O:
And warly cares, and warly men,
May a' gae tapsalteerie,[2] O.

For you sae douce, ye sneer at this,
Ye're nought but senseless asses, O:
The wisest man the warl' e'er saw,
He dearly loved the lasses, O.

Auld Nature swears, the lovely dears
Her noblest work she classes, O:
Her 'prentice hand she tried on man,
And then she made the lasses, O.

MARY

POWERS celestial! whose protection
Ever guards the virtuous fair,
While in distant climes I wander,
Let my Mary be your care:
Let her form sae fair and faultless,
Fair and faultless as your own,
Let my Mary's kindred spirit
Draw your choicest influence down.

Make the gales you waft around her
Soft and peaceful as her breast;
Breathing in the breeze that fans her,
Soothe her bosom into rest:
Guardian angels! oh protect her
When in distant lands I roam;
To realms unknown while fate exiles me,
Make her bosom still my home.

[1] worldly [2] topsy-turvy

THE BONNIE LASS O' BALLOCHMYLE

'Twas even — the dewy fields were green,
On every blade the pearls hang!
The Zephyr wantoned round the bean,
And bore its fragrant sweets alang;[1]
In every glen the mavis[2] sang,
All Nature listening seemed the while,
Except where greenwood echoes rang,
Amang the braes o' Ballochmyle.

With careless step I onward strayed,
My heart rejoiced in Nature's joy,
When, musing in a lonely glade,
A maiden fair I chanced to spy;
Her look was like the morning's eye,
Her air like Nature's vernal smile,
Perfection whispered passing by,
Behold the lass o' Ballochmyle!

Fair is the morn in flowery May,
And sweet is night in Autumn mild;
When roving through the garden gay,
Or wandering in the lonely wild:
But woman, Nature's darling child!
There all her charms she does compile,
Even there her other works are foiled
By the bonnie lass o' Ballochmyle.

Oh had she been a country maid,
And I the happy country swain!
Though sheltered in the lowest shed
That ever rose on Scotland's plain,
Through weary Winter's wind and rain,
With joy, with rapture, I would toil;
And nightly to my bosom strain
The bonnie lass o' Ballochmyle.

[1] along [2] thrush

Then pride might climb the slippery steep,
Where fame and honors lofty shine;
And thirst of gold might tempt the deep
Or downward seek the Indian mine;
Give me the cot below the pine,
To tend the flocks, or till the soil,
And every day have joys divine
With the bonnie lass o' Ballochmyle.

MY PEGGY'S FACE

TUNE — *My Peggy's Face*

MY Peggy's face, my Peggy's form,
The frost of hermit age might warm;
My Peggy's worth, my Peggy's mind,
Might charm the first of human kind.
I love my Peggy's angel air,
Her face so truly, heavenly fair,
Her native grace so void of art,
But I adore my Peggy's heart.

The lily's hue, the rose's dye,
The kindling luster of an eye;
Who but owns their magic sway!
Who but knows they all decay!
The tender thrill, the pitying tear,
The generous purpose, nobly dear,
The gentle look, that rage disarms —
These are all immortal charms.

AULD LANG SYNE

SHOULD auld acquaintance be forgot,
And never brought to mind?
Should auld acquaintance be forgot,
And days o' lang syne?

CHORUS

For auld lang syne, my dears,
For auld lang syne,
We'll tak a cup o' kindness yet,
For auld lang syne.

We twa hae run about the braes,
And pu'd the gowans[1] fine;
But we've wandered mony a weary foot,
Sin' auld lang syne.

We twa hae paidl't i' the burn,
Frae morning sun till dine;[2]
But seas between us braid hae roar'd,
Sin' auld lang syne.

And there's a hand, my trusty fiere,[3]
And gie's a hand o' thine;
And we'll tak a right guid willie-waught[4]
For auld lang syne.

And surely ye'll be your pint-stoup,
And surely I'll be mine;
And we'll tak a cup o' kindness yet
For auld lang syne.

JOHN ANDERSON

TUNE — *John Anderson my Jo*

JOHN Anderson my jo, John,
When we were first acquent,
Your locks were like the raven,
Your bonnie brow was brent;[5]
But now your brow is beld,[6] John,
Your locks are like the snaw;
But blessings on your frosty pow,[7]
John Anderson my jo.

[1] daisies [2] noon [3] friend [4] draught [5] smooth [6] bald [7] head

John Anderson my jo, John,
We clamb the hill thegither,
And mony a canty[1] day, John,
We've had wi' ane anither:
Now we maun totter down, John,
But hand in hand we'll go,
And sleep thegither at the foot,
John Anderson my jo.

MY HEART'S IN THE HIGHLANDS

TUNE — *Failte na Miosg*

MY heart's in the Highlands, my heart is not here;
My heart's in the Highlands a-chasing the deer;
A-chasing the wild deer, and following the roe —
My heart's in the Highlands wherever I go.

Farewell to the Highlands, farewell to the North,
The birthplace of valor, the country of worth;
Wherever I wander, wherever I rove,
The hills of the Highlands forever I love.

Farewell to the mountains high covered with snow;
Farewell to the straths and green valleys below:
Farewell to the forests and wild-hanging woods;
Farewell to the torrents and loud-pouring floods.

My heart's in the Highlands, my heart is not here;
My heart's in the Highlands a-chasing the deer;
A-chasing the wild deer, and following the roe —
My heart's in the Highlands wherever I go.

SONG

TUNE — *Rory Dall's Port*

AE fond kiss, and then we sever!
Ae fareweel, and then forever!
Deep in heart-wrung tears I'll pledge thee,
Warring sighs and groans I'll wage thee.

[1] happy

Who shall say that Fortune grieves him,
While the star of hope she leaves him?
Me, nae cheerful twinkle lights me;
Dark despair around benights me.

I'll ne'er blame my partial fancy,
Naething could resist my Nancy:
But to see her was to love her;
Love but her, and love forever.

Had we never loved sae kindly,
Had we never loved sae blindly!
Never met — or never parted,
We had ne'er been broken-hearted.

Fare-thee-weel, thou first and fairest!
Fare-thee-weel, thou best and dearest!
Thine be ilka joy and treasure,
Peace, Enjoyment, Love, and Pleasure!

Ae fond kiss, and then we sever!
Ae fareweel, alas! forever!
Deep in heart-wrung tears I'll pledge thee,
Warring sighs and groans I'll wage thee.

BONNIE LESLEY

O saw ye bonnie Lesley,
As she gaed ower the Border?
She's gane, like Alexander,
To spread her conquests farther.

To see her is to love her,
And love but her forever;
For Nature made her what she is,
And never made anither!

Thou art a queen, fair Lesley,
Thy subjects we, before thee;
Thou art divine, fair Lesley,
The hearts o' men adore thee.

The Deil he could na scaith thee,
Or aught that wad belang thee;
He'd look into thy bonnie face,
And say, "I canna wrang thee!"

The powers aboon will tent thee;
Misfortune sha' na steer thee;
Thou'rt like themselves sae lovely,
That ill they'll ne'er let near thee.

Return again, fair Lesley,
Return to Caledonie!
That we may brag, we hae a lass
There's nane again sae bonnie.

THE BANKS OF DOON

TUNE — *Caledonian Hunt's Delight*

YE banks and braes o' bonnie Doon,
How can ye bloom sae fresh and fair;
How can ye chant, ye little birds,
And I sae weary fu' o' care!
Thou'lt break my heart, thou warbling bird,
That wantons through the flowering thorn:
Thou minds me o' departed joys,
Departed — never to return!

Aft hae I roved by bonnie Doon,
To see the rose and woodbine twine;
And ilka bird sang o' its luve,
And fondly sae did I o' mine.
Wi' lightsome heart I pu'd a rose,
Fu' sweet upon its thorny tree;
And my fause luver stole my rose,
But ah! he left the thorn wi' me.

FLOW GENTLY, SWEET AFTON

TUNE — *The Yellow-haired Laddie*

FLOW gently, sweet Afton, among thy green braes,
Flow gently, I'll sing thee a song in thy praise;
My Mary's asleep by thy murmuring stream,
Flow gently, sweet Afton, disturb not her dream.

Thou stock-dove whose echo resounds through the glen,
Ye wild whistling blackbirds in yon thorny den,
Thou green-crested lapwing thy screaming forbear,
I charge you disturb not my slumbering fair.

How lofty, sweet Afton, thy neighboring hills,
Far marked with the courses of clear winding rills;
There daily I wander as noon rises high,
My flocks and my Mary's sweet cot in my eye.

How pleasant thy banks and green valleys below,
Where wild in the woodlands the primroses blow;
There oft as mild evening weeps over the lea,
The sweet-scented birk shades my Mary and me.

Thy crystal stream, Afton, how lovely it glides,
And winds by the cot where my Mary resides;
How wanton thy waters her snowy feet lave,
As gathering sweet flowerets she stems thy clear wave.

Flow gently, sweet Afton, among thy green braes,
Flow gently, sweet river, the theme of my lays;
My Mary's asleep by thy murmuring stream,
Flow gently, sweet Afton, disturb not her dream.

MY WIFE'S A WINSOME WEE THING

SHE is a winsome wee thing,
She is a handsome wee thing,
She is a bonnie wee thing,
This sweet wee wife o' mine.

I never saw a fairer,
I never lo'ed a dearer;
And neist my heart I'll wear her,
For fear my jewel tine.

O leeze[1] me on my wee thing,
My bonnie blithesome wee thing;
Sae lang's I hae my wee thing,
I'll think my lot divine.

Though warld's care we share o't,
And may see meikle mair o't;
Wi' her I'll blithely bear it,
And ne'er a word repine.

HIGHLAND MARY

TUNE — *Katharine Ogie*

YE banks, and braes, and streams around
The castle o' Montgomery,
Green be your woods, and fair your flowers,
Your waters never drumlie![2]
There Simmer first unfauld her robes,
And there the langest tarry;
For there I took the last fareweel
O' my sweet Highland Mary.

How sweetly bloom'd the gay green birk,
How rich the hawthorn's blossom,
As underneath their fragrant shade,
I clasp'd her to my bosom!
The golden hours, on angel wings,
Flew o'er me and my dearie;
For dear to me, as light and life,
Was my sweet Highland Mary.

Wi' monie a vow, and lock'd embrace,
Our parting was fu' tender;

[1] blessings [2] muddy

And, pledging aft to meet again,
We tore oursels asunder;
But oh! fell death's untimely frost,
That nipt my flower sae early!
Now green's the sod, and cauld's the clay,
That wraps my Highland Mary!

O pale, pale now, those rosy lips,
I aft hae kiss'd sae fondly!
And closed for aye the sparkling glance,
That dwelt on me sae kindly!
And mold'ring now in silent dust,
That heart that lo'ed me dearly!
But still within my bosom's core
Shall live my Highland Mary.

LOGAN BRAES

TUNE — *Logan Water*

O LOGAN, sweetly didst thou glide,
That day I was my Willie's bride!
And years sinsyne[1] hae o'er us run,
Like Logan to the simmer sun.
But now thy flowery banks appear
Like drumlie[2] winter, dark and drear,
While my dear lad maun face his faes,
Far, far frae me and Logan braes.

Again the merry month o' May
Has made our hills and valleys gay;
The birds rejoice in leafy bowers,
The bees hum round the breathing flowers:
Blithe morning lifts his rosy eye,
And evening's tears are tears of joy:
My soul, delightless, a' surveys,
While Willie's far frae Logan braes.

[1] since then [2] gloomy

Within yon milk-white hawthorn bush,
Amang her nestlings sits the thrush;
Her faithfu' mate will share her toil,
Or wi' his songs her cares beguile:
But I wi' my sweet nurslings here,
Nae mate to help, nae mate to cheer,
Pass widowed nights and joyless days,
While Willie's far frae Logan braes.

O wae upon you, men o' state,
That brethren rouse to deadly hate!
As ye make many a fond heart mourn,
Sae may it on your heads return!
How can your flinty hearts enjoy
The widow's tear, the orphan's cry?
But soon may peace bring happy days,
And Willie hame to Logan braes!

BRUCE TO HIS MEN AT BANNOCKBURN

TUNE — *Hey, tuttie taitie*

SCOTS, wha hae wi' Wallace bled,
Scots, wham Bruce has aften led,
Welcome to your gory bed,
Or to victory!

Now's the day, and now's the hour;
See the front o' battle lour:
See approach, proud Edward's power —
Chains and slavery!

Wha will be a traitor knave?
Wha can fill a coward's grave?
Wha sae base as be a slave?
Let him turn and flee!

Wha for Scotland's king and law
Freedom's sword will strongly draw,
Freeman stand, or freeman fa',
Let him follow me!

By oppression's woes and pains!
By your sons in servile chains!
We will drain our dearest veins,
But they shall be free!

Lay the proud usurpers low
Tyrants fall in every foe!
Liberty's in every blow! —
Let us do or dee!

THE LOVELY LASS OF INVERNESS

TUNE — *Lass of Inverness*

THE lovely lass o' Inverness,
Nae [1] joy nor pleasure can she see;
For e'en and morn she cries, alas!
And aye the saut [2] tear blin's [3] her ee [4];
Drumossie Moor — Drumossie-day —
A waeful [5] day it was to me!
For there I lost my father dear —
My father dear, and brethren three.

Their winding sheet the bluidy [6] clay,
Their graves are growing green to see;
And by them lies the dearest lad
That ever blest a woman's ee [4]!
Now wae [7] to thee, thou cruel lord,
A bluidy man I trow thou be;
For mony [8] a heart thou hast made sair,[9]
That ne'er did wrong to thine or thee.

A RED, RED ROSE

TUNE — *Graham's Strathspey*

O MY luve's like a red, red rose,
That's newly sprung in June:
O my luve's like the melodie,
That's sweetly played in tune.

[1] no [2] salt [3] blinds [4] eye [5] woeful [6] bloody [7] woe [8] many [9] sore.

As fair art thou, my bonnie lass,
So deep in luve am I:
And I will luve thee still, my dear,
Till a' the seas gang dry.

Till a' the seas gang dry, my dear,
And the rocks melt wi' the sun;
I will love thee still, my dear,
While the sands o' life shall run.
And fare thee weel, my only luve!
And fare thee weel awhile!
And I will come again, my luve,
Though it were ten thousand mile.

FOR A' THAT AND A' THAT

Is there, for honest poverty,
That hangs his head, and a' that!
The coward slave we pass him by,
We dare be poor for a' that!
For a' that, and a' that,
Our toils obscure, and a' that;
The rank is but the guinea's stamp,
The man's the gowd for a' that!

What though on hamely fare we dine,
Wear hoddin gray, and a' that;
Gie fools their silks, and knaves their wine,
A man's a man for a' that!
For a' that, and a' that,
Their tinsel show, and a' that;
The honest man, though e'er sae poor,
Is king o' men for a' that.

Ye see yon birkie, ca'd a lord,
Wha struts, and stares, and a' that;
Though hundreds worship at his word,
He's but a coof for a' that:

For a' that, and a' that,
His ribbon, star, and a' that;
The man of independent mind,
He looks and laughs at a' that.

A prince can mak a belted knight,
A marquis, duke, and a' that;
But an honest man's aboon his might,
Guid faith, he maunna fa'[1] that!
For a' that, and a' that,
Their dignities, and a' that;
The pith o' sense, and pride o' worth,
Are higher rank than a' that.

Then let us pray that come it may —
As come it will for a' that —
That sense and worth, o'er a' the earth,
May bear the gree,[2] and a' that.
For a' that, and a' that,
It's coming yet, for a' that,
That man to man, the warld o'er,
Shall brothers be for a' that!

OH, WERT THOU IN THE CAULD BLAST

Oh, wert thou in the cauld[3] blast
On yonder lea, on yonder lea,
My plaidie to the angry airt,[4]
I'd shelter thee, I'd shelter thee:
Or did Misfortune's bitter storms
Around thee blaw,[5] around thee blaw,
Thy bield[6] should be my bosom,
To share it a', to share it a'.

Or were I in the wildest waste,
Sae[7] black and bare, sae black and bare,
The desert were a paradise,
If thou wert there, if thou wert there.

[1] attempt [2] supremacy [3] cold [4] quarter [5] blow [6] shelter [7] so

Or were I monarch o' the globe,
Wi' thee to reign, wi' thee to reign,
The brightest jewel in my crown
Wad [1] be my queen, wad be my queen.

COMING THROUGH THE RYE

TUNE — *Coming through the Rye*

COMING through the rye, poor body,
Coming through the rye,
She draiglet a' her petticoatie,
Coming through the rye.

Jenny's a' wat, poor body,
Jenny's seldom dry;
She draiglet a' her petticoatie,
Coming through the rye.

Gin a body meet a body
Coming through the rye,
Gin a body kiss a body,
Need a body cry?

Gin a body meet a body
Coming through the glen,
Gin a body kiss a body,
Need the warld ken?

[1] would

SAMUEL BUTLER

SAMUEL BUTLER. Born at Strensham, Worcestershire, England, in February, 1612; died in London, September 25, 1680. Author of "Hudibras," a ludicrous and witty poem satirizing the Puritans. Probably no work in the English language has been more frequently quoted from. Among its well-known lines are "He that complies against his will is of his own opinion still."

(From "HUDIBRAS")

SIR KNIGHT HUDIBRAS

He was in logic a great critic,
Profoundly skilled in analytic;
He could distinguish and divide
A hair 'twixt south and southwest side;
On either which he would dispute,
Confute, change hands, and still confute;
He'd undertake to prove by force
Of argument a man's no horse;
He'd prove a buzzard is no fowl,
And that a lord may be an owl,
A calf an alderman, a goose a justice,
And rooks committee-men and trustees.
He'd run in debt by disputation,
And pay with ratiocination:
All this by syllogism, true
In mood and figure, he would do.
For rhetoric, he could not ope
His mouth, but out there flew a trope;
And when he happened to break off
I' th' middle of his speech, or cough,
H' had hard words, ready to show why,
And tell what rules he did it by;
Else, when with greatest art he spoke,
You'd think he talked like other folk;
For all a rhetorician's rules
Teach nothing but to name his tools.

But, when he pleased to show't, his speech
In loftiness of sound was rich;
A Babylonish dialect,
Which learned pedants much affect:
It was a party-colored dress
Of patched and piebald languages;
'Twas English cut on Greek and Latin,
Like fustian heretofore on satin.
It had an odd promiscuous tone,
As if h' had talked three parts in one;
Which made some think, when he did gabble,
Th' had heard three laborers of Babel;
Or Cerberus himself pronounce
A leash of languages at once.
This he as volubly would vent
As if his stock would ne'er be spent;
And truly, to support that charge,
He had supplies as vast and large:
For he could coin or counterfeit
New words, with little or no wit;
Words so debased and hard, no stone
Was hard enough to touch them on;
And when with hasty noise he spoke 'em,
The ignorant for current took 'em;
That had the orator, who once
Did fill his mouth with pebble stones
When he harangued, but known his phrase,
He would have used no other ways.
In mathematics he was greater
Than Tycho Brahe or Erra Pater;
For he, by geometric scale,
Could take the size of pots of ale;
Resolve, by sines and tangents, strait,
If bread or butter wanted weight:
And wisely tell, what hour o' th' day
The clock does strike, by algebra.
For his religion, it was fit
To match his learning and his wit.
'Twas Presbyterian true blue;

For he was of that stubborn crew
Of errant saints, whom all men grant
To be the true church militant;
Such as do build their faith upon
The holy text of pike and gun;
Decide all controversies by
Infallible artillery;
And prove their doctrine orthodox
By apostolic blows and knocks;
Call fire, and sword, and desolation,
A godly thorough reformation,
Which always must be carried on,
And still be doing, never done;
As if religion were intended
For nothing else but to be mended;
A sect whose chief devotion lies
In odd perverse antipathies;
In falling out with that or this,
And finding somewhat still amiss;
More peevish, cross, and splenetic,
Than dog distraught or monkey sick;
That with more care keep holiday
The wrong, than others the right way;
Compound for sins they are inclined to,
By damning those they have no mind to.
Still so perverse and opposite,
As if they worshiped God for spite;
The selfsame thing they will abhor
One way, and long another for;
Freewill they one way disavow,
Another, nothing else allow;
All piety consists therein
In them, in other men all sin;
Rather than fail, they will defy
That which they love most tenderly;
Quarrel with minced pies, and disparage
Their best and dearest friend, plum-porridge;
Fat pig and goose itself oppose,
And blaspheme custard through the nose.

The apostles of this fierce religion,
Like Mahomet's, were ass and widgeon,
To whom our knight, by fast instinct
Of wit and temper, was so linked,
As if hypocrisy and nonsense
Had got the advowson of his conscience.

PURITANS

Our brethren of New England use
Choice malefactors to excuse,
And hang the guiltless in their stead,
Of whom the churches have less need;
As late it happened in a town
Where lived a cobbler, and but one,
That out of doctrine could cut use,
And mend men's lives as well as shoes.
This precious brother having slain
In times of peace an Indian,
Not out of malice, but mere zeal,
Because he was an infidel;
The mighty Tottipotimoy
Sent to our elders an envoy,
Complaining loudly of the breach
Of league held forth by brother Patch,
Against the articles in force
Between both churches, his and ours;
For which he craved the saints to render
Into his hands, or hang the offender.
But they maturely having weighed
They had no more but him of the trade,
A man that served them in the double
Capacity to teach and cobble,
Resolved to spare him; yet to do
The Indian Hogan Mogan too
Impartial justice, in his stead did
Hang an old weaver that was bedrid.

NIGHT

THE sun grew low and left the skies,
Put down (some write) by ladies' eyes.
The moon pulled off her veil of light,
That hides her face by day from sight
(Mysterious veil, of brightness made,
That's both her luster and her shade),
And in the lantern of the night
With shining horns hung out her light;
For darkness is the proper sphere
Where all false glories use t' appear.
The twinkling stars began to muster,
And glitter with their borrowed luster;
While sleep the wearied world relieved,
By counterfeiting death revived.

MORN

THE sun had long since in the lap
Of Thetis taken out his nap,
And, like a lobster boiled, the morn
From black to red began to turn.

GEORGE GORDON, LORD BYRON

LORD GEORGE NOEL GORDON BYRON. Born in London, January 22, 1788; died at Missolonghi, Greece, April 19, 1824. Notwithstanding its inequality of excellence and of moral worth, the world still clings to the best of Byron's poetry. Who can forget his "Childe Harold's Pilgrimage," "The Corsair," "Hebrew Melodies," "The Prisoner of Chillon," "Manfred," "Don Juan," "Marino Faliero," and "Cain"?

The most inspiring volume to take with one on a tour through Greece and Italy is "Childe Harold," many of whose sublime and beautiful lines have never been surpassed. Of late the world has been awakened to a juster estimate of Byron. The family traits which he inherited, his sensitive organization, the prejudices of his time, and, above all, the undue violence of public censure, which drove him to defiant scorn, — a recognition of these facts has thrown a softer light upon his character. To understand all is perhaps to forgive all, in his case as in others. Moreover, he died at thirty-seven, just as he seemed to be upon the point of building up a nobler future.

At all events, the world will ever owe a mighty debt of gratitude to Byron, nor is it likely to forget that he laid down his life for that most glorious of causes, — human liberty.

THE PRISONER OF CHILLON

My hair is gray, but not with years,
Nor grew it white
In a single night,
As men's have grown from sudden fears:
My limbs are bow'd, though not with toil,
But rusted with a vile repose,
For they have been a dungeon's spoil,
And mine has been the fate of those
To whom the goodly earth and air
Are bann'd, and barr'd — forbidden fare;
But this was for my father's faith
I suffer'd chains and courted death;
That father perish'd at the stake
For tenets he would not forsake;
And for the same his lineal race
In darkness found a dwelling-place;
We were seven — who now are one,
Six in youth, and one in age,
Finish'd as they had begun,
Proud of Persecution's rage;
One in fire, and two in field,
Their belief with blood have seal'd;
Dying as their father died,
For the God their foes denied;
Three were in a dungeon cast,
Of whom this wreck is left the last.

There are seven pillars of Gothic mold,
In Chillon's dungeons deep and old,
There are seven columns, massy and gray,
Dim with a dull imprison'd ray,
A sunbeam which hath lost its way,
And through the crevice and the cleft
Of the thick wall is fallen and left;

Creeping o'er the floor so damp,
Like a marsh's meteor lamp;
And in each pillar there is a ring,
And in each ring there is a chain;
That iron is a cankering thing,
For in these limbs its teeth remain,
With marks that will not wear away,
Till I have done with this new day,
Which now is painful to these eyes,
Which have not seen the sun so rise
For years — I cannot count them o'er,
I lost their long and heavy score
When my last brother droop'd and died,
And I lay living by his side.

They chain'd us each to a column stone,
And we were three — yet, each alone:
We could not move a single pace,
We could not see each other's face,
But with that pale and livid light
That made us strangers in our sight;
And thus together — yet apart,
Fetter'd in hand, but pined in heart;
'Twas still some solace in the dearth
Of the pure elements of earth,
To hearken to each other's speech,
And each turn comforter to each
With some new hope, or legend old,
Or song heroically bold;
But even these at length grew cold.
Our voices took a dreary tone,
An echo of the dungeon-stone,
A grating sound — not full and free
As they of yore were wont to be;
It might be fancy — but to me
They never sounded like our own.

I was the eldest of the three,
And to uphold and cheer the rest

I ought to do — and did — my best,
And each did well in his degree.
The youngest, whom my father loved,
Because our mother's brow was given
To him — with eyes as blue as heaven,
For him my soul was sorely moved;
And truly might it be distrest
To see such bird in such a nest;
For he was beautiful as day —
(When day was beautiful to me
As to young eagles, being free) —
A polar day, which will not see
A sunset till its summer's gone,
Its sleepless summer of long light,
The snow-clad offspring of the sun;
And thus he was as pure and bright,
And in his natural spirit gay,
With tears for naught but others' ills,
And then they flow'd like mountain rills,
Unless he could assuage the woe
Which he abhorr'd to view below.
The other was as pure of mind,
But form'd to combat with his kind;
Strong in his frame, and of a mood
Which 'gainst the world in war had stood,
And perish'd in the foremost rank
With joy: — but not in chains to pine:
His spirit wither'd with their clank,
I saw it silently decline —
And so perchance in sooth did mine;
But yet I forced it on to cheer
Those relics of a home so dear.
He was a hunter of the hills,
Had follow'd there the deer and wolf;
To him this dungeon was a gulf,
And fetter'd feet the worst of ills.

Lake Leman lies by Chillon's walls:
A thousand feet in depth below

Its massy waters meet and flow;
Thus much the fathom-line was sent
From Chillon's snow-white battlement,
  Which round about the wave enthralls:
A double dungeon wall and wave
Have made — and like a living grave.
Below the surface of the lake
The dark vault lies wherein we lay,
We heard it ripple night and day;
  Sounding o'er our heads it knock'd;
And I have felt the winter's spray
Wash through the bars when winds were high,
And wanton in the happy sky;
  And then the very rock hath rock'd,
  And I have felt it shake, unshock'd,
Because I could have smiled to see
The death that would have set me free.

I said my nearer brother pined,
I said his mighty heart declined,
He loathed and put away his food:
It was not that 'twas coarse and rude,
For we were used to hunter's fare,
And for the like had little care:
The milk drawn from the mountain goat
Was changed for water from the moat,
Our bread was such as captive's tears
Have moisten'd many a thousand years,
Since man first pent his fellow-men
Like brutes within an iron den:
But what were these to us or him?
These wasted not his heart or limb;
My brother's soul was of that mold
Which in a palace had grown cold,
Had his free breathing been denied
The range of the steep mountain's side;
But why delay the truth? — he died.
I saw, and could not hold his head,
Nor reach his dying hand — nor dead —

Though hard I strove, but strove in vain
To rend and gnash my bonds in twain.
He died — and they unlock'd his chain,
And scoop'd for him a shallow grave
Even from the cold earth of our cave.
I begg'd them, as a boon, to lay
His corpse in dust whereon the day
Might shine — it was a foolish thought,
But then within my brain it wrought,
That even in death his free-born breast
In such a dungeon could not rest.
I might have spared my idle prayer —
They coldly laugh'd — and laid him there:
The flat and turfless earth above
The being we so much did love;
His empty chain above it leant,
Such murder's fitting monument!

But he, the favorite and the flower,
Most cherish'd since his natal hour,
His mother's image in fair face,
The infant love of all his race,
His martyr'd father's dearest thought,
My latest care, for whom I sought,
To hoard my life, that his might be
Less wretched now, and one day free;
He, too, who yet had held untired
A spirit natural or inspired —
He, too, was struck, and day by day
Was wither'd on the stalk away.
O God! it is a fearful thing
To see the human soul take wing
In any shape, in any mood: —
I've seen it rushing forth in blood,
I've seen it on the breaking ocean
Strive with a swoln convulsive motion,
I've seen the sick and ghastly bed
Of Sin delirious with its dread:
But these were horrors — this was woe

Unmix'd with such — but sure and slow:
He faded, and so calm and meek,
So softly worn, so sweetly weak,
So tearless, yet so tender — kind,
And grieved for those he left behind
With all the while a cheek whose bloom
Was as a mockery of the tomb,
Whose tints as gently sunk away
As a departing rainbow's ray —
An eye of most transparent light,
That almost made the dungeon bright,
And not a word of murmur — not
A groan o'er his untimely lot —
A little talk of better days,
A little hope my own to raise,
For I was sunk in silence — lost
In this last loss, of all the most;
And then the sighs he would suppress
Of fainting nature's feebleness,
More slowly drawn, grew less and less:
I listen'd, but I could not hear —
I call'd, for I was wild with fear;
I knew 'twas hopeless, but my dread
Would not be thus admonished,
I call'd, and thought I heard a sound —
I burst my chain with one strong bound,
And rush'd to him: — I found him not;
I only stirr'd in this black spot,
I only lived — *I* only drew
The accursed breath of dungeon-dew;
The last — the sole — the dearest link
Between me and the eternal brink,
Which bound me to my failing race,
Was broken in this fatal place.
One on the earth, and one beneath —
My brothers — both had ceased to breathe:
I took that hand which lay so still,
Alas! my own was full as chill;
I had not strength to stir, or strive,

But felt that I was still alive —
A frantic feeling, when we know
That what we love shall ne'er be so,
I know not why,
I could not die,
I had no earthly hope — but faith,
And that forbade a selfish death.

What next befell me then and there
I know not well — I never knew —
First came the loss of light, and air,
And then of darkness too:
I had no thought, no feeling — none —
Among the stones I stood a stone,
And was, scarce conscious what I wist,
As shrubless crags within the mist;
For all was blank, and bleak, and gray,
It was not night — it was not day,
It was not even the dungeon-light,
So hateful to my heavy sight,
But vacancy absorbing space,
And fixedness — without a place;
There were no stars — no earth — no time —
No check — no change — no good — no crime —
But silence, and a stirless breath
Which neither was of life nor death;
A sea of stagnant idleness,
Blind, boundless, mute, and motionless!

A light broke in upon my brain —
It was the carol of a bird;
It ceased, and then it came again,
The sweetest song ear ever heard,
And mine was thankful till my eyes
Ran over with the glad surprise,
And they that moment could not see
I was the mate of misery;
But then by dull degrees came back
My senses to their wonted track,

I saw the dungeon walls and floor
Close slowly round me as before,
I saw the glimmer of the sun
Creeping as it before had done,
But through the crevice where it came
That bird was perch'd, as fond and tame,
And tamer than upon the tree;
A lovely bird, with azure wings,
And song that said a thousand things,
And seem'd to say them all for me!
I never saw its like before,
I ne'er shall see its likeness more;
It seem'd, like me, to want a mate,
But was not half so desolate,
And it was come to love me when
None lived to love me so again,
And cheering from my dungeon's brink,
Had brought me back to feel and think.
I know not if it late were free,
Or broke its cage to perch on mine,
But knowing well captivity,
Sweet bird! I could not wish for thine!
Or if it were, in winged guise,
A visitant from Paradise;
For — Heaven forgive that thought! the while
Which made me both to weep and smile —
I sometimes deem'd that it might be
My brother's soul come down to me;
But then at last away it flew,
And then 'twas mortal — well I knew,
For he would never thus have flown,
And left me twice so doubly lone —
Lone — as the corpse within its shroud,
Lone — as a solitary cloud,
A single cloud on a sunny day,
While all the rest of heaven is clear,
A frown upon the atmosphere,
That hath no business to appear
When skies are blue, and earth is gay.

A kind of change came in my fate,
My keepers grew compassionate,
I know not what had made them so,
They were inured to sights of woe,
But so it was: — my broken chain
With links unfasten'd did remain,
And it was liberty to stride
Along my cell from side to side,
And up and down, and then athwart,
And tread it over every part;
And round the pillars one by one,
Returning where my walk begun,
Avoiding only, as I trod,
My brothers' graves without a sod;
For if I thought with heedless tread
My step profaned their lowly bed,
My breath came gaspingly and thick,
And my crush'd heart fell blind and sick.

I made a footing in the wall,
It was not therefrom to escape,
For I had buried one and all,
Who loved me in a human shape;
And the whole earth would henceforth be
A wider prison unto me:
No child — no sire — no kin had I,
No partner in my misery;
I thought of this, and I was glad,
For thought of them had made me mad:
But I was curious to ascend
To my barr'd windows, and to bend
Once more, upon the mountains high,
The quiet of a loving eye.

I saw them — and they were the same,
They were not changed like me in frame;
I saw their thousand years of snow
On high — their white long lake below,
And the blue Rhone in fullest flow:

I heard the torrents leap and gush
O'er channel'd rock and broken bush;
I saw the white-wall'd distant town,
And whiter sails go skimming down;
And then there was a little isle,
Which in my very face did smile,
  The only one in view;
A small green isle, it seem'd no more,
Scarce broader than my dungeon floor,
But in it there were three tall trees,
And o'er it blew the mountain breeze,
And by it there were waters flowing,
And on it there were young flowers growing,
  Of gentle breath and hue.
The fish swam by the castle wall,
And they seem'd joyous each and all;
The eagle rode the rising blast,
Methought he never flew so fast
As then to me he seem'd to fly.
And then new tears came in my eye,
And I felt troubled — and would fain
I had not left my recent chain;
And when I did descend again,
The darkness of my dim abode
Fell on me as a heavy load;
It was as is a new-dug grave,
Closing o'er one we sought to save.
And yet my glance, too much oppress,
Had almost need of such a rest.

It might be months, or years, or days,
  I kept no count — I took no note,
I had no hope my eyes to raise,
  And clear them of their dreary mote;
At last men came to set me free,
  I ask'd not why, and reck'd not where,
It was at length the same to me,
Fetter'd or fetterless to be,
  I learn'd to love despair.

And thus when they appear'd at last,
And all my bonds aside were cast,
These heavy walls to me had grown
A hermitage — and all my own!
And half I felt as they were come
To tear me from my second home:
With spiders I had friendship made,
And watch'd them in their sullen trade,
Had seen the mice by moonlight play,
And why should I feel less than they?
We were all inmates of one place,
And I, the monarch of each race,
Had power to kill — yet, strange to tell!
In quiet we had learn'd to dwell —
My very chains and I grew friends,
So much a long communion tends
To make us what we are: — even I
Regain'd my freedom with a sigh.

(From "MANFRED")

MONT BLANC

MONT BLANC is the monarch of mountains:
They crown'd him long ago
On a throne of rocks, in a robe of clouds,
With a diadem of snow.
Around his waists are forests braced,
The Avalanche in his hand;
But ere it fall, that thundering ball
Must pause for my command.
The Glacier's cold and restless mass
Moves onward day by day;
But I am he who bids it pass,
Or with its ice delay.
I am the spirit of the place,
Could make the mountain bow
And quiver to his cavern'd base —
And what with me wouldst *Thou?*

MAZEPPA'S RIDE

"Bring forth the horse!" The horse was brought;
In truth he was a noble steed,
A Tartar of the Ukraine breed,
Who look'd as though the speed of thought
Were in his limbs; but he was wild,
Wild as the wild deer, and untaught,
With spur and bridle undefiled —
'Twas but a day he had been caught;
And snorting, with erected mane,
And struggling fiercely, but in vain,
In the full foam of wrath and dread
To me the desert-born was led;
They bound me on, that menial throng,
Upon his back with many a thong;
Then loosed him with a sudden lash —
Away! — away! — and on we dash! —
Torrents less rapid and less rash!

Away! — away! — my breath was gone —
I saw not where he hurried on:
'Twas scarcely yet the break of day,
And on he foam'd — away! — away! —
The last of human sounds which rose,
As I was darted from my foes,
Was the wild shout of savage laughter,
Which on the wind came roaring after
A moment from that rabble rout:
With sudden wrath I wrench'd my head,
And snapp'd the cord which to the mane
Had bound my neck in lieu of rein,
And, writhing half my form about,
Howl'd back my curse; but 'midst the tread,
The thunder of my courser's speed,
Perchance they did not hear nor heed:
It vexes me — for I would fain
Have paid their insult back again.
I paid it well in after days:

There is not of that castle-gate,
Its drawbridge and portcullis weight,
Stone, bar, moat, bridge, or barrier left;
Nor of its field a blade of grass,
  Save what grows on a ridge of wall,
  Where stood the hearthstone of the hall;
And many a time ye there might pass,
Nor dream that e'er that fortress was:
I saw its turrets in a blaze,
Their crackling battlements all cleft,
  And the hot lead pour down like rain
From off the scorch'd and blackening roof,
Whose thickness was not vengeance-proof.
  They little thought, that day of pain,
When launch'd, as on the lightning's flash,
They bade me to destruction dash,
  That one day I should come again,
With twice five thousand horse, to thank
  The Count for his uncourteous ride.
They play'd me then a bitter prank,
  When, with the wild horse for my guide,
They bound me to his foaming flank:
At length I play'd them one as frank —
For time at last sets all things even —
  And if we do but watch the hour,
  There never yet was human power
Which would evade, if unforgiven,
The patient search and vigil long
Of him who treasures up a wrong.

Away, away, my steed and I,
  Upon the pinions of the wind,
  All human dwellings left behind;
We sped like meteors through the sky,
When with his crackling sound the night
Is chequer'd with the northern light;
Town — village — none were on our track,
  But a wild plain of far extent,
And bounded by a forest black;

And, save the scarce seen battlement
On distant heights of some stronghold,
Against the Tartars built of old,
No trace of man. The year before
A Turkish army had march'd o'er;
And where the Spahi's hoof hath trod,
The verdure flies the bloody sod; —
The sky was dull, and dim, and gray,
And a low breeze crept moaning by —
I could have answer'd with a sigh —
But fast we fled, away, away, —
And I could neither sigh nor pray;
And my cold sweat drops fell like rain
Upon the courser's bristling mane;
But, snorting still with rage and fear,
He flew upon his far career;
At times I almost thought, indeed,
He must have slacken'd in his speed;
But no — my bound and slender frame
Was nothing to his angry might,
And merely like a spur became:
Each motion which I made to free
My swoll'n limbs from their agony
Increased his fury and affright;
I tried my voice — 'twas faint and low,
But yet he swerved as from a blow;
And, starting to each accent, sprang
As from a sudden trumpet's clang;
Meantime my cords were wet with gore,
Which, oozing through my limbs, ran o'er;
And in my tongue the thirst became
A something fierier than flame.

We near'd the wild wood — 'twas so wide,
I saw no bounds on either side;
'Twas studded with old sturdy trees,
That bent not to the roughest breeze
Which howls down from Siberia's waste,
And strips the forest in its haste —

But these were few, and far between
Set thick with shrubs more young and green,
Luxuriant with their annual leaves,
Ere strewn by those autumnal eves
That nip the forest's foliage dead,
Discolor'd with a lifeless red,
Which stands thereon, like stiffen'd gore
Upon the slain when battle's o'er,
And some long winter's night hath shed
Its frosts o'er every tombless head,
So cold and stark the raven's beak
May peck unpierced each frozen cheek:
'Twas a wild waste of underwood,
And here and there a chestnut stood,
The strong oak, and the hardy pine;
  But far apart — and well it were,
Or else a different lot were mine —
  The boughs gave way, and did not tear
My limbs; and I found strength to bear
My wounds, already scarr'd with cold —
My bonds forbade to loose my hold.
We rustled through the leaves like wind,
Left shrubs, and trees, and wolves behind,
By night I heard them on the track,
Their troop came hard upon our back,
With their long gallop, which can tire
The hound's deep hate and hunter's fire:
Where'er we flew they follow'd on,
Nor left us with the morning sun;
Behind I saw them, scarce a rood,
At daybreak winding through the wood,
And through the night had heard their feet
Their stealing, rustling step repeat.
Oh! how I wish'd for spear or sword,
At least to die amidst the horde,
And perish — if it must be so —
At bay, destroying many a foe.
When first my courser's race begun,
I wish'd the goal already won;

But now I doubted strength and speed.
Vain doubt! his swift and savage breed
Had nerved him like the mountain roe;
Nor faster falls the blinding snow
Which whelms the peasant near the door
Whose threshold he shall cross no more,
Bewilder'd with the dazzling blast,
Than through the forest-paths he pass'd —
Untired, untamed, and worse than wild;
All furious as a favor'd child
Balk'd of its wish; or fiercer still —
A woman piqued — who has her will.

The wood was pass'd; 'twas more than noon,
But chill the air, although in June;
Or it might be my veins ran cold —
Prolong'd endurance tames the bold;
And I was then not what I seem,
But headlong as a wintry stream,
And wore my feelings out before
I well could count their causes o'er:
And what with fury, fear, and wrath,
The tortures which beset my path,
Cold, hunger, sorrow, shame, distress,
Thus bound in nature's nakedness;
Sprung from a race whose rising blood,
When stirr'd beyond its calmer mood,
And trodden hard upon, is like
The rattlesnake's, in act to strike,
What marvel if the worn-out trunk
Beneath its woes a moment sunk?
The earth gave way, the skies roll'd round,
I seem'd to sink upon the ground;
But err'd, for I was fastly bound.
My heart turn'd sick, my brain grew sore,
And throbb'd awhile, then beat no more:
The skies spun like a mighty wheel;
I saw the trees like drunkards reel,
And a slight flash sprung o'er my eyes,

Which saw no further: he who dies
Can die no more than then I died.
O'ertortured by that ghastly ride,
I felt the blackness come and go,
  And strove to wake; but could not make
My senses climb up from below:
I felt as on a plank at sea,
When all the waves that dash o'er thee
At the same time upheave and whelm,
And hurl thee towards a desert realm.
My undulating life was as
The fancied lights that flitting pass
Our shut eyes in deep midnight, when
Fever begins upon the brain;
But soon it pass'd, with little pain,
  But a confusion worse than such:
  I own that I should deem it much,
Dying, to feel the same again;
And yet I do suppose we must
Feel far more ere we turn to dust:
No matter; I have bared my brow
Full in Death's face — before — and now.

My thoughts came back; where was I? Cold,
  And numb, and giddy: pulse by pulse
Life reassumed its lingering hold,
And throb by throb; till grown a pang
  Which for a moment could convulse,
  My blood reflow'd, though thick and chill;
My ear with uncouth noises rang,
  My heart began once more to thrill;
My sight return'd, though dim, alas!
And thicken'd, as it were with glass.
Methought the dash of waves was nigh;
There was a gleam, too, of the sky
Studded with stars; — it is no dream;
The wild horse swims the wider stream,
The bright, broad river's gushing tide
Sweeps, winding onward, far and wide,

And we are halfway, struggling o'er
To yon unknown and silent shore.
The waters broke my hollow trance,
And with a temporary strength
  My stiffen'd limbs were rebaptized.
My courser's broad breast proudly braves,
And dashes off the ascending waves,
And onward we advance!
We reach the slippery shore at length,
  A haven I but little prized,
For all behind was dark and drear,
And all before was night and fear.
How many hours of night or day
In those suspended pangs I lay,
I could not tell; I scarcely knew
If this were human breath I drew.

With glossy skin, and dripping mane,
  And reeling limbs, and reeking flank,
The wild steed's sinewy nerves still strain
  Up the repelling bank.
We gain the top; a boundless plain
Spreads through the shadow of the night,
  And onward, onward, onward seems
  Like precipices in our dreams,
To stretch beyond the sight;
And here and there a speck of white,
  Or scatter'd spot of dusky green,
In masses broke into the light,
As rose the moon upon my right:
  But naught distinctly seen
In the dim waste would indicate
The omen of a cottage gate;
No twinkling taper from afar
Stood like a hospitable star;
Not even an ignis-fatuus rose
To make him merry with my woes:
  That very cheat had cheer'd me then!
Although detected, welcome still!

Reminding me, through every ill,
Of the abodes of men.

Onward we went, but slack and slow;
His savage force at length o'erspent,
The drooping courser, faint and low,
Or feebly foaming went.
A sickly infant had had power
To guide him forward in that hour;
But useless all to me:
His new-born tameness naught avail'd,
My limbs were bound; my force had fail'd,
Perchance, had they been free.
With feeble efforts still I tried
To rend the bonds so starkly tied —
But still it was in vain;
My limbs were only wrung the more,
And soon the idle strife gave o'er,
Which but prolong'd their pain:
The dizzy race seemed almost done,
Although no goal was nearly won:
Some streaks announced the coming sun —
How slow, alas, he came!
Methought that mist of dawning gray
Would never dapple into day;
How heavily it roll'd away —
Before the eastern flame
Rose crimson, and deposed the stars,
And call'd the radiance from their cars,
And fill'd the earth, from his deep throne,
With lonely luster, all his own.

Up rose the sun: the mists were curl'd
Back from the solitary world
Which lay around — behind — before:
What booted it to traverse o'er
Plain, forest, river? Man nor brute,
Nor dint of hoof, nor print of foot,
Lay in the wild luxuriant soil;

No sign of travel — none of toil;
The very air was mute;
And not an insect's shrill small horn,
Nor martin bird's new voice, was borne
From herb nor thicket. Many a werst,
Panting as if his heart would burst,
The weary brute still stagger'd on;
And still we were — or seem'd — alone:
At length, while reeling on our way,
Methought I heard a courser neigh,
From out yon tuft of blackening firs.
Is it the wind those branches stirs?
No, no! from out the forest prance
A trampling troop; I see them come!
In one vast squadron they advance!
I strove to cry — my lips were dumb.
The steeds rush on in plunging pride;
But where are they the reins to guide?
A thousand horse — and none to ride!
With flowing tail, and flying mane,
Wide nostrils, never stretch'd by pain,
Mouths bloodless to the bit or rein,
And feet that iron never shod,
And flanks unscarr'd by spur or rod,
A thousand horse, the wild, the free,
Like waves that follow o'er the sea,
Came thickly thundering on,
As if our faint approach to meet;
The sight re-nerved my courser's feet,
A moment staggering, feebly fleet,
A moment, with a faint low neigh,
He answer'd, and then fell;
With gasps and glazing eyes he lay,
And reeking limbs immovable,
His first and last career is done!
On came the troop — they saw him stoop,
They saw me strangely bound along
His back with many a bloody thong:
They stop — they start — they snuff the air,

Gallop a moment here and there,
Approach, retire, wheel round and round,
Then plunging back with sudden bound,
Headed by one black mighty steed,
Who seem'd the patriarch of his breed,
  Without a single speck or hair
Of white upon his shaggy hide:
They snort — they foam — neigh — swerve aside,
And backward to the forest fly,
By instinct, from a human eye. —
  They left me there to my despair,
Link'd to the dead and stiffening wretch,
Whose lifeless limbs beneath me stretch,
Relieved from that unwonted weight,
From whence I could not extricate
Nor him, nor me: — and there we lay,
  The dying on the dead!

SHE WALKS IN BEAUTY

She walks in beauty, like the night
  Of cloudless climes and starry skies:
And all that's best of dark and bright
  Meet in her aspect and her eyes:
Thus mellow'd to that tender light
  Which heaven to gaudy day denies.

One shade the more, one ray the less,
  Had half impair'd the nameless grace,
Which waves in every raven tress,
  Or softly lightens o'er her face;
Where thoughts serenely sweet express,
  How pure, how dear their dwelling-place.

And on that cheek, and o'er that brow,
  So soft, so calm, yet eloquent,
The smiles that win, the tints that glow,
  But tell of days in goodness spent,
A mind at peace with all below,
  A heart whose love is innocent!

OH! SNATCHED AWAY IN BEAUTY'S BLOOM

Oh! snatch'd away in beauty's bloom,
On thee shall press no ponderous tomb;
But on thy turf shall roses rear
Their leaves, the earliest of the year,
And the wild cypress wave in tender gloom!

And oft by yon blue gushing stream
Shall Sorrow lean her drooping head,
And feed deep thought with many a dream,
And lingering pause and lightly tread;
Fond wretch! as if her step disturb'd the dead!

Away! ye know that tears are vain,
That death nor heeds nor hears distress:
Will this unteach us to complain?
Or make one mourner weep the less?
And thou — who tell'st me to forget
Thy looks are wan, thine eyes are wet.

WHEN COLDNESS WRAPS THIS SUFFERING CLAY

When coldness wraps this suffering clay,
Ah! whither strays the immortal mind?
It cannot die, it cannot stray,
But leaves its darken'd dust behind.
Then, unembodied, doth it trace
By steps each planet's heavenly way?
Or fill at once the realm of space,
A thing of eyes, that all survey?

Eternal, boundless, undecay'd,
A thought unseen, but seeing all,
All, all in earth or skies display'd
Shall it survey, shall it recall:
Each fainter trace that memory holds
So darkly of departed years,
In one broad glance the soul beholds,
And all that was at once appears.

Before Creation peopled earth,
  Its eye shall roll through chaos back;
And where the farthest heaven had birth,
  The spirit trace its rising track,
And where the future mars or makes,
  Its glance dilate o'er all to be,
While sun is quench'd, or system breaks,
  Fix'd in its own eternity.

Above or Love, Hope, Hate, or Fear,
  It lives all passionless and pure:
An age shall fleet like earthly year:
  Its years as moments shall endure.
Away, away, without a wing,
  O'er all, through all, its thought shall fly
A nameless and eternal thing,
  Forgetting what it was to die.

VISION OF BELSHAZZAR

The King was on his throne,
  The Satraps throng'd the hall:
A thousand bright lamps shone
  O'er that high festival.
A thousand cups of gold,
  In Judah deem'd divine —
Jehovah's vessels hold
  The godless Heathen's wine.

In that same hour and hall,
  The fingers of a hand
Came forth against the wall,
  And wrote as if on sand:
The fingers of a man; —
  A solitary hand
Along the letters ran,
  And traced them like a wand.

The monarch saw, and shook,
And bade no more rejoice;
All bloodless wax'd his look,
And tremulous his voice.
"Let the men of lore appear,
The wisest of the earth,
And expound the words of fear,
Which mar our royal mirth."

Chaldea's seers are good,
But here they have no skill:
And the unknown letters stood
Untold and awful still.
And Babel's men of age
Are wise and deep in lore;
But now they were not sage,
They saw — but knew no more.

A captive in the land
A stranger and a youth,
He heard the king's command,
He saw the writing's truth.
The lamps around were bright,
The prophecy in view;
He read it on that night —
The morrow proved it true.

"Belshazzar's grave is made,
His kingdom pass'd away,
He, in the balance weigh'd,
Is light and worthless clay.
The shroud his robe of state,
His canopy the stone:
The Mede is at his gate!
The Persian on his throne!"

THE DESTRUCTION OF SENNACHERIB

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;

And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when Summer is green,
That host with their banners at sunset were seen:
Like the leaves of the forest when Autumn hath blown,
That host on the morrow lay wither'd and strown.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he pass'd!
And the eyes of the sleepers wax'd deadly and chill,
And their hearts but once heaved, and forever grew still!

And there lay the steed with his nostrils all wide,
But through it there roll'd not the breath of his pride:
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale,
With the dew on his brow and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!

FARE THEE WELL! AND IF FOREVER

Fare thee well! and if forever,
  Still forever, fare *thee well;*
Even though unforgiving, never
  'Gainst thee shall my heart rebel.

Would that breast were bared before thee,
  Where thy head so oft hath lain,
While that placid sleep came o'er thee
  Which thou ne'er canst know again:

Would that breast, by thee glanced over,
Every inmost thought could show!
Then thou wouldst at last discover
'Twas not well to spurn it so.

Though the world for this commend thee —
Though it smile upon the blow,
Even its praises must offend thee,
Founded on another's woe:

Though my many faults defaced me,
Could no other arm be found,
Than the one which once embraced me,
To inflict a cureless wound?

Yet, oh yet, thyself deceive not:
Love may sink by slow decay,
But by sudden wrench, believe not
Hearts can thus be torn away;

Still thine own its life retaineth —
Still must mine, though bleeding, beat:
And the undying thought which paineth
Is — that we no more may meet.

These are words of deeper sorrow
Than the wail above the dead;
Both shall live, but every morrow
Wake us from a widow'd bed.

And when thou wouldst solace gather,
When our child's first accents flow,
Wilt thou teach her to say "Father!"
Though his care she must forgo?

When her little hands shall press thee,
When her lip to thine is press'd,
Think of him whose prayer shall bless thee,
Think of him thy love had bless'd.

Should her lineaments resemble
Those thou never more may'st see,
Then thy heart will softly tremble
With a pulse yet true to me.

All my faults perchance thou knowest,
All my madness none can know;
All my hopes, where'er thou goest,
Wither, yet with *thee* they go.

Every feeling hath been shaken;
Pride, which not a world could bow,
Bows to thee — by thee forsaken,
Even my soul forsakes me now:

But 'tis done — all words are idle —
Words from me are vainer still;
But the thoughts we cannot bridle
Force their way without the will.

Fare thee well! — thus disunited,
Torn from every nearer tie,
Sear'd in heart, and lone, and blighted,
More than this I scarce can die.

MAID OF ATHENS, ERE WE PART

Ζώη μοῦ, σάς ἀγαπῶ

Maid of Athens, ere we part,
Give, oh, give me back my heart!
Or, since that has left my breast,
Keep it now, and take the rest!
Hear my vow before I go,
Ζώη μοῦ, σάς ἀγαπῶ.

By those tresses unconfined,
Woo'd by each Ægean wind;
By those lids whose jetty fringe
Kiss thy soft cheeks' blooming tinge;
By those wild eyes like the roe,
Ζώη μοῦ, σάς ἀγαπῶ.

By that lip I long to taste;
By that zone-encircled waist;
By all the token-flowers that tell
What words can never speak so well;
By love's alternate joy and woe,
Ζώη μοῦ, σάς ἀγαπῶ.

Maid of Athens! I am gone:
Think of me, sweet! when alone.
Though I fly to Istambol,
Athens holds my heart and soul:
Can I cease to love thee? No!
Ζώη μοῦ, σάς ἀγαπῶ.

WHEN WE TWO PARTED

When we two parted
In silence and tears,
Half broken-hearted,
To sever for years,
Pale grew thy cheek and cold,
Colder thy kiss;
Truly that hour foretold
Sorrow to this.

The dew of the morning
Sunk chill on my brow —
It felt like the warning
Of what I feel now.
Thy vows are all broken,
And light is thy fame;
I hear thy name spoken,
And share in its shame.

They name thee before me,
A knell to mine ear;
A shudder comes o'er me —
Why wert thou so dear?

They know not I knew thee,
Who knew thee too well: —
Long, long shall I rue thee,
Too deeply to tell.

In secret we met —
In silence I grieve,
That thy heart could forget,
Thy spirit deceive.
If I should meet thee
After long years,
How should I greet thee? —
With silence and tears.

(From "Childe Harold")

GREECE

Fair Greece! sad relic of departed worth!
Immortal, though no more; though fallen, great:
Who now shall lead thy scatter'd children forth,
And long-accustom'd bondage uncreate?
Not such thy sons who whilom did await,
The hopeless warriors of a willing doom,
In bleak Thermopylæ's sepulchral strait —
Oh! who that gallant spirit shall resume,
Leap from Eurotas' banks, and call thee from the tomb?

Spirit of Freedom! when on Phyle's brow
Thou sat'st with Thrasybulus and his train,
Couldst thou forebode the dismal hour which now
Dims the green beauties of thine Attic plain?
Not thirty tyrants now enforce the chain,
But every carle can lord it o'er thy land;
Nor rise thy sons, but idly rail in vain,
Trembling beneath the scourge of Turkish hand,
From birth till death enslaved, in word, in deed, unmann'd.

In all save form alone, how changed! and who
That marks the fire still sparkling in each eye,

Who but would deem their bosoms burn'd anew
With thy unquenched beam, lost Liberty!
And many dream withal the hour is nigh
That gives them back their father's heritage:
For foreign arms and aid they fondly sigh,
Not solely dare encounter hostile rage,
Or tear their name defiled from Slavery's mournful page.

Hereditary bondsmen! know ye not
Who will be free themselves must strike the blow?
By their right arms the conquest must be wrought?
Will Gaul or Muscovite redress ye? no!
True, they may lay your proud despoilers low,
But not for you will Freedom's altars flame.
Shades of the Helots! triumph o'er your foe:
Greece! change thy lords, thy state is still the same;
Thy glorious day is o'er, but not thine years of shame.

WATERLOO

There was a sound of revelry by night,
And Belgium's capital had gather'd then
Her Beauty and her Chivalry, and bright
The lamps shone o'er fair women and brave men;
A thousand hearts beat happily; and when
Music arose with its voluptuous swell,
Soft eyes look'd love to eyes which spake again,
And all went merry as a marriage-bell;
But hush! hark! a deep sound strikes like a rising knell!

Did ye not hear it? — No; 'twas but the wind,
Or the car rattling o'er the stony street;
On with the dance! let joy be unconfin'd;
No sleep till morn, when Youth and Pleasure meet
To chase the glowing Hours with flying feet —
But, hark! that heavy sound breaks in once more,
As if the clouds its echo would repeat;
And nearer, clearer, deadlier than before!
Arm! arm! it is — it is — the cannon's opening roar!

Within a window'd niche of that high hall
Sate Brunswick's fated chieftain; he did hear
That sound the first amidst the festival,
And caught its tone with Death's prophetic ear;
And when they smiled because he deem'd it near,
His heart more truly knew that peal too well
Which stretch'd his father on a bloody bier,
And roused the vengeance blood alone could quell:
He rush'd into the field, and, foremost fighting, fell.

Ah! then and there was hurrying to and fro,
And gathering tears, and tremblings of distress,
And cheeks all pale, which but an hour ago
Blush'd at the praise of their own loveliness;
And there were sudden partings, such as press
The life from out young hearts, and choking sighs
Which ne'er might be repeated: who would guess
If ever more should meet those mutual eyes,
Since upon night so sweet such awful morn could rise!

And there was mounting in hot haste: the steed,
The mustering squadron, and the clattering car,
Went pouring forward with impetuous speed,
And swiftly forming in the ranks of war;
And the deep thunder peal on peal afar;
And near, the beat of the alarming drum
Roused up the soldier ere the morning star;
While throng'd the citizens with terror dumb,
Or whispering, with white lips — "The foe! They come! they come!"

And Ardennes waves above them her green leaves,
Dewy with nature's tear-drops, as they pass,
Grieving, if aught inanimate e'er grieves,
Over the unreturning brave — alas!
Ere evening to be trodden like the grass
Which now beneath them, but above shall grow
In its next verdure, when this fiery mass
Of living valor, rolling on the foe,
And burning with high hope, shall molder cold and low.

Last noon beheld them full of lusty life,
Last eve in Beauty's circle proudly gay,
The midnight brought the signal-sound of strife,
The morn the marshaling in arms, — the day
Battle's magnificently-stern array!
The thunder-clouds close o'er it, which when rent,
The earth is cover'd thick with other clay,
Which her own clay shall cover, heap'd and pent,
Rider and horse — friend, foe — in one red burial blent!

ON THE RHINE

The castled crag of Drachenfels
Frowns o'er the wide and winding Rhine,
Whose breast of waters broadly swells
Between the banks which bear the vine,
And hills all rich with blossom'd trees,
And fields which promise corn and wine,
And scatter'd cities crowning these,
Whose far white walls along them shine,
Have strew'd a scene, which I should see
With double joy, wert thou with me.
And peasant girls, with deep blue eyes,
And hands which offer early flowers,
Walk smiling o'er this paradise;
Above, the frequent feudal towers
Through green leaves lift their walls of gray,
And many a rock which steeply lowers,
And noble arch in proud decay,
Look o'er this vale of vintage-bowers;
But one thing want these banks of Rhine, —
Thy gentle hand to clasp in mine!

I send the lilies given to me;
Though long before thy hand they touch,
I know that they must wither'd be,
But yet reject them not as such;

For I have cherish'd them as dear,
Because they yet may meet thine eye,
And guide thy soul to mine even here,
When thou behold'st them drooping nigh,
And know'st them gather'd by the Rhine,
And offer'd from my heart to thine!

The river nobly foams and flows,
The charm of this enchanted ground,
And all its thousand turns disclose
Some fresher beauty varying round:
The haughtiest breast its wish might bound
Through life to dwell delighted here;
Nor could on earth a spot be found
To nature and to me so dear,
Could thy dear eyes in following mine
Still sweeten more these banks of Rhine!

VENICE

I stood in Venice, on the Bridge of Sighs;
A palace and a prison on each hand:
I saw from out the wave her structures rise
As from the stroke of the enchanter's wand:
A thousand years their cloudy wings expand
Around me, and a dying Glory smiles
O'er the far times when many a subject land
Look'd to the winged Lion's marble piles,
Where Venice sate in state, throned on her hundred isles!

She looks a sea Cybele, fresh from ocean,
Rising with her tiara of proud towers
At airy distance, with majestic motion,
A ruler of the waters and their powers:
And such she was; — her daughters had their dowers
From spoils of nations, and the exhaustless East,
Pour'd in her lap all gems in sparkling showers.
In purple was she robed, and of her feast
Monarchs partook, and deem'd their dignity increased.

In Venice Tasso's echoes are no more,
And silent rows the songless gondolier:
Her palaces are crumbling to the shore,
And music meets not always now the ear:
Those days are gone — but beauty still is here.
States fall, arts fade — but Nature doth not die,
Nor yet forget how Venice once was dear,
The pleasant place of all festivity,
The revel of the earth, the masque of Italy!

But unto us she hath a spell beyond
Her name in story, and her long array
Of mighty shadows, whose dim forms despond
Above the dogeless city's vanish'd sway;
Ours is a trophy which will not decay
With the Rialto; Shylock and the Moor,
And Pierre, cannot be swept or worn away —
The keystones of the arch! though all were o'er,
For us repeopled were the solitary shore.

The beings of the mind are not of clay;
Essentially immortal, they create
And multiply in us a brighter ray
And more beloved existence: that which Fate
Prohibits to dull life, in this our state
Of mortal bondage, by these spirits supplied,
First exiles, then replaces what we hate;
Watering the heart whose early flowers have died,
And with a fresher growth replenishing the void.

ROME

O Rome! my country! city of the soul!
The orphans of the heart must turn to thee,
Lone mother of dead empires! and control
In their shut breasts their petty misery.
What are our woes and sufferance? Come and see

The cypress, hear the owl, and plod your way
O'er steps of broken thrones and temples, Ye!
Whose agonies are evils of a day —
A world is at our feet as fragile as our clay.

The Niobe of nations! there she stands,
Childless and crownless, in her voiceless woe;
An empty urn within her wither'd hands,
Whose holy dust was scatter'd long ago;
The Scipios' tomb contains no ashes now;
The very sepulchers lie tenantless
Of their heroic dwellers: dost thou flow,
Old Tiber! through a marble wilderness?
Rise, with thy yellow waves, and mantle her distress.

The Goth, the Christian, Time, War, Flood, and Fire,
Have dealt upon the seven-hill'd city's pride;
She saw her glories star by star expire,
And up the steep barbarian monarchs ride,
Where the car climb'd the capitol; far and wide
Temple and tower went down, nor left a site: —
Chaos of ruins! who shall trace the void,
O'er the dim fragments cast a lunar light,
And say, "here was, or is," where all is doubly night?

The double night of ages, and of her,
Night's daughter, Ignorance, hath wrapt, and wrap
All round us; we but feel our way to err;
The ocean hath its chart, the stars their map,
And Knowledge spreads them on her ample lap;
But Rome is as the desert, where we steer
Stumbling o'er recollections; now we clap
Our hands, and cry "Eureka!" it is clear —
When but some false mirage of ruin rises near.

Alas! the lofty city! and alas!
The trebly hundred triumphs! and the day
When Brutus made the dagger's edge surpass
The conqueror's sword in bearing fame away;
Alas, for Tully's voice, and Virgil's lay,

And Livy's pictured page! — but these shall be
Her resurrection; all beside — decay.
Alas, for Earth, for never shall we see
That brightness in her eye she bore when Rome was free!

THE DYING GLADIATOR

I SEE before me the Gladiator lie:
He leans upon his hand — his manly brow
Consents to death, but conquers agony,
And his droop'd head sinks gradually low —
And through his side the last drops, ebbing slow
From the red gash, fall heavy, one by one,
Like the first of a thunder-shower; and now
The arena swims around him — he is gone,
Ere ceased the inhuman shout which hail'd the wretch who won.

He heard it! but he heeded not — his eyes
Were with his heart, and that was far away;
He reck'd not of the life he lost nor prize,
But where his rude hut by the Danube lay,
There were his young barbarians all at play,
There was their Dacian mother — he, their sire,
Butcher'd to make a Roman holiday —
All this rush'd with his blood — Shall he expire,
And unavenged? — Arise! ye Goths, and glut your ire!

LAOCOÖN AND APOLLO

OR, turning to the Vatican, go see
Laocoön's torture dignifying pain —
A father's love and mortal's agony
With an immortal's patience blending: — Vain
The struggle; vain, against the coiling strain
And gripe, and deepening of the dragon's grasp,
The old man's clench; the long envenom'd chain

Rivets the living links, — the enormous asp
Enforces pang on pang, and stifles gasp on gasp.

Or view the Lord of the unerring bow,
The God of life, and poesy, and light —
The Sun in human limbs array'd, and brow
All radiant from his triumph in the fight;
The shaft hath just been shot — the arrow bright
With an immortal's vengeance; in his eye
And nostril beautiful disdain, and might
And majesty, flash their full lightnings by,
Developing in that one glance the Deity.

But in his delicate form — a dream of Love,
Shaped by some solitary nymph, whose breast
Long'd for a deathless lover from above,
And madden'd in that vision — are exprest
All that ideal beauty ever bless'd
The mind with in its most unearthly mood,
When each conception was a heavenly guest —
A ray of immortality — and stood,
Starlike, around, until they gather'd to a god!

And if it be Prometheus stole from heaven
The fire which we endure, it was repaid
By him to whom the energy was given
Which this poetic marble hath array'd
With an eternal glory — which, if made
By human hands, is not of human thought;
And Time himself hath hallow'd it, not laid
One ringlet in the dust — nor hath it caught
A tinge of years, but breathes the flame with which 'twas wrought.

SOLITUDE

Oh! that the Desert were my dwelling-place,
With one fair Spirit for my minister,
That I might all forget the human race,
And hating no one, love but only her!

Ye Elements! — in whose ennobling stir
I feel myself exalted — can ye not
Accord me such a being? Do I err
In deeming such inhabit many a spot?
Though with them to converse can rarely be our lot.

There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society where none intrudes,
By the deep Sea, and music in its roar:
I love not Man the less, but Nature more,
From these our interviews, in which I steal
From all I may be, or have been before,
To mingle with the Universe, and feel
What I can ne'er express, yet cannot all conceal.

THE OCEAN

Roll on, thou deep and dark blue Ocean — roll!
Ten thousand fleets sweep over thee in vain;
Man marks the earth with ruin — his control
Stops with the shore; — upon the watery plain
The wrecks are all thy deed, nor doth remain
A shadow of man's ravage, save his own,
When, for a moment, like a drop of rain,
He sinks into thy depths with bubbling groan,
Without a grave, unknell'd, uncoffin'd, and unknown.

His steps are upon thy paths — thy fields
Are not a spoil for him — thou dost arise
And shake him from thee; the vile strength he wields
For earth's destruction thou dost all despise,
Spurning him from thy bosom to the skies,
And send'st him, shivering in thy playful spray
And howling, to his Gods, where haply lies
His petty hope in some near port or bay,
And dashest him again to earth: — there let him lay.

The armaments which thunderstrike the walls
Of rock-built cities, bidding nations quake,
And monarchs tremble in their capitals,
The oak leviathans, whose huge ribs make
Their clay creator the vain title take
Of lord of thee, and arbiter of war;
These are thy toys, and, as the snowy flake,
They melt into thy yeast of waves, which mar
Alike the Armada's pride, or spoils of Trafalgar.

Thy shores are empires, changed in all save thee —
Assyria, Greece, Rome, Carthage, what are they?
Thy waters wasted them while they were free,
And many a tyrant since; their shores obey
The stranger, slave, or savage; their decay
Has dried up realms to deserts: — not so thou,
Unchangeable save to thy wild wave's play —
Time writes no wrinkle on thine azure brow —
Such as creation's dawn beheld, thou rollest now.

Thou glorious mirror, where the Almighty's form
Glasses itself in tempests; in all time,
Calm or convulsed — in breeze, or gale, or storm,
Icing the pole, or in the torrid clime
Dark-heaving; — boundless, endless, and sublime —
The image of Eternity — the throne
Of the Invisible; even from out thy slime
The monsters of the deep are made; each zone
Obeys thee; thou goest forth, dread, fathomless, alone.

And I have loved thee, Ocean! and my joy
Of youthful sports was on thy breast to be
Borne, like thy bubbles, onward: from a boy
I wanton'd with thy breakers — they to me
Were a delight; and if the freshening sea
Made them a terror — 'twas a pleasing fear,
For I was as it were a child of thee,
And trusted to thy billows far and near,
And laid my hand upon thy mane — as I do here.

ATHENS

Come, blue-eyed maid of heaven! — but thou, alas!
Didst never yet one mortal song inspire —
Goddess of Wisdom! here thy temple was,
And is, despite of war and wasting fire,
And years that bade thy worship to expire:
But worse than steel, and flame, and ages slow
Is the dread scepter and dominion dire
Of men who never felt the sacred glow
That thoughts of thee and thine on polish'd breasts bestow.

Ancient of days! august Athena! where,
Where are thy men of might? thy grand in soul?
Gone — glimmering through the dream of things that were:
First in the race that led to Glory's goal,
They won, and pass'd away — is this the whole?
A schoolboy's tale, the wonder of an hour!
The warrior's weapon and the sophist's stole
Are sought in vain, and o'er each moldering tower,
Dim with the mist of years, gray flits the shade of power.

Son of the morning, rise! approach you here!
Come — but molest not yon defenseless urn:
Look on this spot — a nation's sepulcher!
Abode of gods, whose shrines no longer burn.
Even gods must yield, — religions take their turn;
'Twas Jove's — 'Tis Mohammed's — and other creeds
Will rise with other years, till man shall learn
Vainly his incense soars, his victim bleeds;
Poor child of Doubt and Death, whose hope is built on reeds.

Bound to the earth, he lifts his eye to heaven —
Is't not enough, unhappy thing! to know
Thou art? Is this a boon so kindly given,
That being, thou wouldst be again, and go,
Thou know'st not, reck'st not to what region, so
On earth no more, but mingled with the skies!
Still wilt thou dream on future joy and woe?

Regard and weigh yon dust before it flies:
That little urn saith more than thousand homilies.

Or burst the vanish'd Hero's lofty mound;
Far on the solitary shore he sleeps:
He fell, and falling nations mourn'd around;
But now not one of saddening thousands weep,
Nor warlike worshiper his vigil keeps
Where demi-gods appear'd, as records tell.
Remove yon skull from out the scatter'd heaps:
Is that a temple where a God may dwell?
Why, even the worm at last disdains her shatter'd cell!

Look on its broken arch, its ruin'd wall,
Its chambers desolate, and portals foul;
Yes, this was once Ambition's airy hall,
The dome of Thought, the palace of the Soul:
Behold through each lack-luster, eyeless hole,
The gay recess of Wisdom and of Wit,
And Passion's host, that never brook'd control:
Can all saint, sage, or sophist ever writ,
People this lonely tower, this tenement refit?

Well didst thou speak, Athena's wisest son!
"All that we know is, nothing can be known."
Why should we shrink from what we cannot shun?
Each hath his pang, but feeble sufferers groan
With brain-born dreams of evil all their own.
Pursue what Chance or Fate proclaimeth best;
Peace waits us on the shores of Acheron:
There no forced banquet claims the sated guest,
But Silence spreads the couch of ever welcome rest.

Yet if, as holiest men have deem'd, there be
A land of souls beyond that sable shore!
To shame the doctrine of the Sadducee
And sophists, madly vain of dubious lore;
How sweet it were in concert to adore
With those who made our mortal labors light!

To hear each voice we fear'd to hear no more!
Behold each mighty shade reveal'd to sight,
The Bactrian, Samian sage, and all who taught the right!

There, thou! — whose love and life together fled,
Have left me here to love and live in vain —
Twined with my heart, and can I deem thee dead,
When busy memory flashes on my brain?
Well — I will dream that we may meet again,
And woo the vision to my vacant breast:
If aught of young Remembrance then remain,
Be as it may Futurity's behest,
For me 'twere bliss enough to know thy spirit blest!

Here let me sit upon this massy stone,
The marble column's yet unshaken base!
Here, son of Saturn! was thy favorite throne!
Mightiest of many such! Hence let me trace
The latent grandeur of thy dwelling-place.
It may not be: nor even can Fancy's eye
Restore what time hath labor'd to deface,
Yet these proud pillars claim no passing sigh;
Unmoved the Moslem sits, the light Greek carols by.

* * * * * * *

When riseth Lacedæmon's hardihood,
When Thebes Epaminondas rears again,
When Athens' children are with hearts endued,
When Grecian mothers shall give birth to men,
Then mayest thou be restored; but not till then.
A thousand years scarce serve to form a state;
An hour may lay it in the dust: and when
Can man its shatter'd splendor renovate,
Recall its virtues back, and vanquish Time and Fate?

And yet how lovely in thine age of woe,
Land of lost gods and godlike men — art thou!
Thy vales of evergreen, thy hills of snow,
Proclaim thee Nature's varied favorite now;
Thy fanes, thy temples to thy service bow.

Commingling slowly with heroic earth,
Broke by the share of every rustic plow:
So perish monuments of mortal birth,
So perish all in turn, save well-recorded Worth;

Save where some solitary column mourns
Above its prostrate brethren of the cave;
Save where Tritonia's airy shrine adorns
Colonna's cliff, and gleams along the wave;
Save o'er some warrior's half-forgotten grave,
Where the gray stones and unmolested grass
Ages, but not oblivion, feebly brave,
While strangers only not regardless pass,
Lingering like me, perchance, to gaze, and sigh "Alas!"

Yet are thy skies as blue, thy crags as wild:
Sweet are thy groves, and verdant are thy fields,
Thine olive ripe as when Minerva smiled,
And still his honey'd wealth Hymettus yields;
There the blithe bee his fragrant fortress builds,
The freeborn wanderer of thy mountain air;
Apollo still thy long, long summer gilds,
Still in his beam Mendeli's marbles glare;
Art, Glory, Freedom fail, but Nature still is fair.

Where'er we tread, 'tis haunted, holy ground;
No earth of thine is lost in vulgar mold,
But one vast realm of wonder spreads around,
And all the Muse's tales seem truly told,
Till the sense aches with gazing to behold
The scenes our earliest dreams have dwelt upon:
Each hill and dale, each deepening glen and wold,
Defies the power which crush'd thy temples gone:
Age shakes Athena's tower, but spares gray Marathon.

The sun, the soil, but not the slave, the same;
Unchanged in all except the foreign lord —
Preserves alike its bounds and boundless fame;
The Battle-field, where Persia's victim horde

First bow'd beneath the brunt of Hellas' sword,
As on the morn to distant Glory dear,
When Marathon became a magic word;
Which utter'd, to the hearer's eye appear
The camp, the host, the fight, the conqueror's career.

The flying Mede, his shaftless broken bow;
The fiery Greek, his red pursuing spear;
Mountains above, Earth's, Ocean's plain below;
Death in the front, Destruction in the rear!
Such was the scene — what now remaineth here?
What sacred trophy marks the hallow'd ground,
Recording Freedom's smile and Asia's tear?
The rifled urn, the violated mound,
The dust thy courser's hoof, rude stranger, spurns around.

Yet to the remnants of thy splendor past
Shall pilgrims, pensive, but unwearied, throng;
Long shall the voyager, with th' Ionian blast,
Hail the bright clime of battle and of song;
Long shall thine annals and immortal tongue
Fill with thy fame the youth of many a shore:
Boast of the aged! lesson of the young!
Which sages venerate and bards adore,
As Pallas and the Muse unveil their awful lore.

The parted bosom clings to wonted home,
If aught that's kindred cheer the welcome hearth;
He that is lonely, hither let him roam,
And gaze complacent on congenial earth.
Greece is no lightsome land of social mirth;
But he whom Sadness sootheth may abide,
And scarce regret the region of his birth,
When wandering slow by Delphi's sacred side,
Or gazing o'er the plains where Greek and Persian died.

Let such approach this consecrated land,
And pass in peace along the magic waste:
But spare its relics — let no busy hand

Deface the scenes, already how defaced!
Not for such purpose were these altars placed.
Revere the remnants nations once revered:
So may our country's name be undisgraced,
So mayst thou prosper where thy youth was rear'd,
By every honest joy of love and life endear'd!

THE POET'S SOLILOQUY

Is thy face like thy mother's, my fair child!
Ada! sole daughter of my house and heart?
When last I saw thy young blue eyes they smiled,
And then we parted, — not as now we part,
But with a hope. —
Awaking with a start,
The waters heave around me; and on high
The winds lift up their voices: I depart,
Whither I know not; but the hour's gone by,
When Albion's lessening shores could grieve or glad mine eye.

Once more upon the waters! yet once more!
And the waves bound beneath me as a steed
That knows his rider. Welcome to their roar!
Swift be their guidance, wheresoe'er it lead!
Though the strain'd mast should quiver as a reed,
And the rent canvas fluttering strew the gale,
Still must I on; for I am as a weed,
Flung from the rock, on Ocean's foam, to sail
Where'er the surge may sweep, the tempest's breath prevail.

In my youth's summer I did sing of One,
The wandering outlaw of his own dark mind;
Again I seize the theme, then but begun,
And bear it with me, as the gushing wind
Bears the cloud onwards: in that Tale I find
The furrows of long thought, and dried-up tears,
Which, ebbing, leave a sterile track behind,
O'er which all heavily the journeying years
Plod the last sands of life, — where not a flower appears.

Since my young days of passion — joy, or pain,
Perchance my heart and harp have lost a string,
And both may jar: it may be, that in vain
I would essay as I have sung to sing,
Yet, though a dreary strain, to this I cling,
So that it wean me from the weary dream
Of selfish grief or gladness — so it fling
Forgetfulness around me — it shall seem
To me, though to none else, a not ungrateful theme.

He, who grown aged in this world of woe,
In deeds, not years, piercing the depths of life,
So that no wonder waits him; nor below
Can love, or sorrow, fame, ambition, strife,
Cut to his heart again with the keen knife
Of silent, sharp endurance: he can tell
Why thought seeks refuge in lone caves, yet rife
With airy images, and shapes which dwell
Still unimpair'd, though old, in the soul's haunted cell.

'Tis to create, and in creating live
A being more intense, that we endow
With form our fancy, gaining as we give
The life we image, even as I do now.
What am I? Nothing: but not so art thou,
Soul of my thought! with whom I traverse earth,
Invisible but gazing, as I glow
Mix'd with thy spirit, blended with thy birth,
And feeling still with thee in my crush'd feelings' dearth.

Yet must I think less wildly: — I *have* thought
Too long and darkly, till my brain became,
In its own eddy boiling and o'erwrought,
A whirling gulf of fantasy and flame:
And thus, untaught in youth my heart to tame,
My springs of life were poison'd. 'Tis too late!
Yet am I changed; though still enough the same
In strength to bear what time cannot abate,
And feed on bitter fruits without accusing Fate.

THE END

My task is done — my song hath ceased — my theme
Has died into an echo; it is fit
The spell should break of this protracted dream.
The torch shall be extinguish'd which hath lit
My midnight lamp — and what is writ is writ —
Would it were worthier! but I am not now
That which I have been — and my visions flit
Less palpably before me — and the glow
Which in my spirit dwelt is fluttering, faint, and low.

Farewell! a word that must be, and hath been —
A sound which makes us linger; — yet — farewell!
Ye! who have traced the Pilgrim to the scene
Which is his last, if in your memories dwell
A thought which once was his, if on ye swell
A single recollection, not in vain
He wore his sandal-shoon and scallop-shell;
Farewell! with *him* alone may rest the pain,
If such there were — with *you*, the moral of his strain.

TO THOMAS MOORE

My boat is on the shore,
And my bark is on the sea;
But, before I go, Tom Moore,
Here's a double health to thee!

Here's a sigh to those who love me,
And a smile to those who hate;
And, whatever sky's above me,
Here's a heart for every fate.

Though the ocean roar around me,
Yet it still shall bear me on;
Though a desert should surround me,
It hath springs that may be won.

Were't the last drop in the well,
As I gasped upon the brink,
Ere my fainting spirit fell,
'Tis to thee that I would drink.

With that water, as this wine,
The libation I would pour
Should be, — peace to thine and mine,
And a health to thee, Tom Moore.

(From "Don Juan")

THE SHIPWRECK

'Twas twilight, and the sunless day went down
Over the waste of waters; like a veil,
Which, if withdrawn, would but disclose the frown
Of one whose hate is mask'd but to assail.
Thus to their hopeless eyes the night was shown,
And grimly darkled o'er the faces pale,
And the dim desolate deep: twelve days had Fear
Been their familiar, and now Death was here.

* * * * * * *

There was no light in heaven but a few stars,
The boats put off o'ercrowded with their crews;
She gave a heel, and then a lurch to port,
And, going down head foremost — sunk, in short.

Then rose from sea to sky the wild farewell —
Then shriek'd the timid, and stood still the brave, —
Then some leap'd overboard with dreadful yell,
As eager to anticipate their grave;
And the sea yawn'd around her like a hell,
And down she suck'd with her the whirling wave,
Like one who grapples with his enemy,
And strives to strangle him before he die.

And first one universal shriek there rush'd,
Louder than the loud ocean, like a crash

Of echoing thunder; and then all was hush'd,
  Save the wild wind and the remorseless dash
Of billows; but at intervals there gush'd
  Accompanied with a convulsive splash
A solitary shriek, the bubbling cry
Of some strong swimmer in his agony.

THE ISLES OF GREECE

The isles of Greece, the isles of Greece!
  Where burning Sappho loved and sung,
Where grew the arts of war and peace, —
  Where Delos rose, and Phœbus sprung!
Eternal summer gilds them yet,
But all, except their sun, is set.

The Scian and the Teian muse,
  The hero's harp, the lover's lute,
Have found the fame your shores refuse;
  Their place of birth alone is mute
To sounds which echo further west
Than your sires' "Islands of the Blest."

The mountains look on Marathon —
  And Marathon looks on the sea;
And musing there an hour alone,
  I dream'd that Greece might still be free;
For, standing on the Persian's grave,
I could not deem myself a slave.

A king sate on the rocky brow
  Which looks o'er sea-born Salamis;
And ships, by thousands, lay below,
  And men in nations; — all were his!
He counted them at break of day —
And when the sun set, where were they?

And where are they? and where art thou,
  My country? On thy voiceless shore

The heroic lay is tuneless now —
The heroic bosom beats no more!
And must thy lyre, so long divine,
Degenerate into hands like mine?

'Tis something, in the dearth of fame,
Though link'd among a fetter'd race,
To feel at least a patriot's shame,
Even as I sing, suffuse my face;
For what is left the poet here?
For Greeks a blush — for Greece a tear.

EVENING

Ave Maria! o'er the earth and sea,
That heavenliest hour of heaven is worthiest thee!

Ave Maria! blessed be the hour,
The time, the clime, the spot, where I so oft
Have felt that moment in its fullest power
Sink o'er the earth so beautiful and soft,
While swung the deep bell in the distant tower
Or the faint dying day-hymn stole aloft,
And not a breath crept through the rosy air,
And yet the forest leaves seemed stirred with prayer.

Ave Maria! 'tis the hour of prayer!
Ave Maria! 'tis the hour of love!
Ave Maria! may our spirits dare
Look up to thine and to thy Son's above!
Ave Maria! O that face so fair!
Those downcast eyes beneath the Almighty dove, —
What though 'tis but a pictured image? — strike, —
That painting is no idol, — 'tis too like.

Sweet hour of twilight! in the solitude
Of the pine forest, and the silent shore
Which bounds Ravenna's immemorial wood,
Rooted where once the Adrian wave flowed o'er

To where the last Cæsarean fortress stood,
Evergreen forest; which Boccaccio's lore
And Dryden's lay made haunted ground to me,
How have I loved the twilight hour and thee!

The shrill cicalas, people of the pine,
Making their summer lives one ceaseless song,
Were the sole echoes, save my steed's and mine,
And vesper bells that rose the boughs along;
The specter huntsman of Onesti's line,
His hell-dogs, and their chase, and the fair throng
Which learned from this example not to fly
From a true lover, — shadowed my mind's eye.

O Hesperus! thou bringest all good things, —
Home to the weary, to the hungry cheer,
To the young bird the parent's brooding wings,
The welcome stall to the o'erlabored steer;
Whate'er of peace about our hearthstone clings,
Whate'er our household gods protect of dear,
Are gathered round us by thy look of rest;
Thou bring'st the child, too, to the mother's breast.

Soft hour! which wakes the wish and melts the heart
Of those who sail the seas, on the first day
When they from their sweet friends are torn apart;
Or fills with love the pilgrim on his way,
As the far bell of vesper makes him start,
Seeming to weep the dying day's decay:
Is this a fancy which our reason scorns?
Ah! surely nothing dies but something mourns.

CAIUS JULIUS CÆSAR

CAIUS JULIUS CÆSAR. Born about 100 B.C.; died March 15, 44 B.C. Author of "Commentaries" on the conquest of Gaul and on the Civil War. Julius Cæsar was the central figure of antiquity; a skilful lawyer, a brilliant orator, an unsurpassed historian of war, the greatest general of ancient times, a statesman never equaled in stupendous plans, and the connecting link between a great republic five centuries old and the only universal empire the world has ever seen.

(From "COMMENTARIES")

DURING the short part of summer which remained, Cæsar, although in these countries, as all Gaul lies toward the north, the winters are early, nevertheless resolved to proceed into Britain, because he discovered that in almost all the wars with the Gauls succor had been furnished to our enemy from that country. . . .

In the meantime, his purpose having been discovered, and reported to the Britons by merchants, ambassadors come to him from several states of the island, to promise that they will give hostages, and submit to the government of the Roman people. Having given them a favorable audience, and exhorting them to continue in that purpose, he sends them back to their own country, and despatches with them Comius, whom, upon subduing the Atrebates, he had created king there, a man whose courage and conduct he esteemed, and who he thought would be faithful to him, and whose influence ranked highly in those countries. He orders him to visit as many states as he could, and persuade them to embrace the protection of the Roman people, and apprise them that he would shortly come thither. Having collected and provided about eighty transport ships, as many as he thought necessary for conveying over two legions, he assigned such ships of war as he had besides to the quæstor, his lieutenants, and officers of cavalry. There were, in addition

to these, eighteen ships of burden which were prevented, by winds, from being able to reach the same port. These he distributed among the horse.

These matters being arranged, and finding the weather favorable for his voyage, he set sail about the third watch, and ordered the horse to march forward to the further port, and there embark and follow him. As this was performed rather tardily by them, he himself reached Britain with the first squadron of ships, about the fourth hour of the day, and there saw the forces of the enemy drawn up in arms on all the hills. The nature of the place was this: the sea was confined by mountains so close to it that a dart could be thrown from their summit upon the shore. Considering this by no means a fit place for disembarking, he remained at anchor till the ninth hour, for the other ships to arrive there. Having in the meantime assembled the lieutenants and military tribunes, he told them both what he had learned from Volusenus, and what he wished to be done; and enjoined them (as the principle of military matters, and especially as maritime affairs, which have a precipitate and uncertain action, required) that all things should be performed by them at the instant. Having dismissed them, and meeting both with wind and tide favorable at the same time, he advanced about seven miles and stationed his fleet over against an open and level shore.

But the barbarians, upon perceiving the design of the Romans, sent forward their cavalry and charioteers, a class of warriors of whom it is their practice to make great use in their battles, and following with the rest of their forces, endeavored to prevent our men landing. In this was the greatest difficulty, because our ships, on account of their great size, could be stationed only in deep water; and our soldiers, in places unknown to them, with their hands full, oppressed with a large and heavy weight of armor, had at the same time to leap from the ships, stand amid the waves, and encounter the enemy; whereas they, either on dry ground, or advancing a little way into the water, free in all their limbs, in places thoroughly known to them, could confidently throw their weapons and spur on their horses, which were accustomed to this kind of service. Dismayed by these circumstances and altogether untrained in this

mode of battle, our men did not all exert the same vigor and eagerness which they had been wont to exert in engagements on dry ground.

When Cæsar observed this, he ordered the ships of war, which were somewhat strange to the barbarians and were also more ready for service, to be withdrawn a little from the transport vessels, and be stationed toward the open flank of the enemy, and the enemy to be beaten off and driven away, with slings, arrows, and engines: which plan was of great service to our men, for the barbarians being startled by the form of our ships and the motions of our oars and the nature of our engines, which was strange to them, stopped, and shortly after retreated a little. And while our men were hesitating whether they should advance to the shore, chiefly on account of the depth of the sea, he who carried the eagle of the tenth legion, after supplicating the gods that the matter might turn out favorably to the legion, exclaimed, "Leap, fellow-soldiers, unless you wish to betray your eagle to the enemy. I, for my part, will perform my duty to the commonwealth and my general." When he had said this with a loud voice, he leaped from the ship and proceeded to bear the eagle toward the enemy. Then our men, exhorting one another that so great a disgrace should not be incurred, all leaped from the ship. When those in the nearest vessels saw them, they speedily followed and approached the enemy.

The battle was maintained vigorously on both sides. Our men, however, as they could neither keep their ranks, nor get firm footing, nor follow their standards, were thrown into great confusion. But the enemy, who were acquainted with all the shallows, spurred on their horses, and attacked them while embarrassed; many surrounded a few, while others threw their weapons upon our collected forces on their exposed flank. When Cæsar observed this, he ordered the boats of the ships of war and the spy sloops to be filled with soldiers, and sent them up to the succor of those whom he had observed in distress. Our men, as soon as they made good their footing on dry ground, and all comrades had joined them, made an attack upon the enemy, and put them to flight, but could not pursue them very far, because the horse had not been able to maintain their course

at sea and reach the island. This alone was wanting to Cæsar's accustomed success.

The enemy being thus vanquished in battle, sent ambassadors to Cæsar to negotiate about peace. They promised to give hostages and perform what he should command. Together with these ambassadors came Comius the Atrebatian, who, as I have above said, had been sent by Cæsar into Britain. Him they had seized when leaving his ship, although in the character of ambassador he bore the general's commission to them, and thrown into chains: then after the battle was fought, they sent him back, and in suing for peace cast the blame of that act upon the common people, and entreated that it might be pardoned on account of their indiscretion. Cæsar, complaining, that after they had sued for peace, and had voluntarily sent ambassadors into the continent for that purpose, they had made war without a reason, said that he would pardon their indiscretion, and imposed hostages, a part of whom they gave immediately; the rest they said they would give in a few days, since they were sent for from remote places. In the meantime they ordered their people to disband, while the chiefs assembled from all quarters, and proceeded to surrender themselves and their states to Cæsar.

A peace being established by these proceedings four days after we had come into Britain, the eighteen ships, to which reference has been made above, and which conveyed the cavalry, set sail from the upper port with a gentle gale. But when they were approaching Britain, and were even in sight of the camp, so great a storm suddenly arose that none of them could maintain their course at sea; and some were taken back to the same port from which they had started; — others, to their great danger, were driven to the lower part of the island, nearer to the west; but, after having cast anchor, as they were getting filled with water, they put out to sea through necessity in a stormy night, and made for the continent.

It happened that night to be full moon, which usually occasions very high tides in that ocean; and that circumstance was unknown to our men. Thus, at the same time, the tide began to fill the ships of war which Cæsar had provided to convey over his army, and which he had drawn up on the strand; and

the storm began to dash the ships of burden which were riding at anchor against each other; nor was any means afforded our men of either managing them or of rendering any service. A great many ships were wrecked; and as the rest, having lost their cables, anchors, and other tackling, were unfit for sailing, a great confusion, as would necessarily happen, arose throughout the army; for there were no other ships in which they could be conveyed back, and all things which are of service in repairing vessels were wanting; besides, corn for the winter had not been provided in those places, because it was understood by all that they would certainly winter in Gaul.

When the chiefs of Britain, who had come up after the battle was fought to perform those conditions which Cæsar had imposed, perceived that cavalry, and ships, and corn were wanting, and discovered the small number of our soldiers from the small extent of the camp (which, too, was more limited than ordinary because Cæsar had conveyed over his legions without baggage), they thought that the best plan was to renew the war, and cut off our men from corn and provisions and protract the affair till winter; because they felt confident, that, if the Romans were vanquished or cut off from return, no one would afterward pass over into Britain for the purpose of making war. Therefore, again entering into a conspiracy, they began to depart from the camp by degrees and secretly bring up their people from the country parts.

But Cæsar, although he had not as yet discovered their measures, yet, both from what had occurred to his ships, and from the circumstance that they had neglected to give the promised hostages, suspected that the thing would come to pass which really did happen. He therefore provided remedies against all contingencies; for he daily conveyed corn from the country parts into the camp, used the timber and brass of such ships as were most seriously damaged for repairing the rest, and ordered whatever things besides were necessary for this object to be brought to him from the continent. And thus, since that business was executed by the soldiers with the greatest energy, he effected that, after the loss of twelve ships, a voyage could be made well enough in the rest. . . .

The British mode of fighting with their chariots is this:

first, they drive about in all directions and throw their weapons and generally break the ranks of the enemy with the very dread of their horses and the noise of their wheels; and when they have worked themselves in between the troops of horse, leap from their chariots and engage on foot. The charioteers in the meantime withdraw some little distance from the battle, and so place themselves with the chariots that, if their masters are overpowered by the number of the enemy, they may have a ready retreat to their own troops. Thus they display in battle the speed of horse, together with the firmness of infantry; and by daily practice and exercise attain to such expertness that they are accustomed, even in steep places, to check their horses at full speed, and manage and turn them in an instant and run along the pole, and stand on the yoke, and thence betake themselves with the greatest celerity to their chariots again.

Under these circumstances, our men being dismayed by the novelty of this mode of battle, Cæsar most seasonably brought assistance; for upon his arrival the enemy paused, and our men recovered from their fear; upon which thinking the time unfavorable for provoking the enemy and coming to an action, he kept himself in his own quarter, and, a short time having intervened, drew back the legions into the camp. While these things are going on, and all our men engaged, the rest of the Britons, who were in the fields, departed. Storms then set in for several successive days, which both confined our men to the camp and hindered the enemy from attacking us. In the meantime the barbarians despatched messengers to all parts, and reported to their people the small number of our soldiers, and how good an opportunity was given for obtaining spoil and for liberating themselves forever, if they should only drive the Romans from their camp. Having by these means speedily got together a large force of infantry and of cavalry, they came up to the camp.

Although Cæsar anticipated that the same thing which had happened on former occasions would then occur — that, if the enemy were routed, they would escape from danger by their speed; still, having got about thirty horse, which Comius the Atrebatian, of whom mention has been made, had brought over with him from Gaul, he drew up the legions in order of battle

before the camp. When the action commenced, the enemy were unable to sustain the attack of our men long, and turned their backs; our men pursued them as far as their speed and strength permitted, and slew a great number of them; then, having destroyed and burned everything far and wide, they retreated to their camp.

The same day, ambassadors sent by the enemy came to Cæsar to negotiate a peace. Cæsar doubled the number of hostages which he had before demanded; and ordered that they should be brought over to the continent, because, since the time of the equinox was near, he did not consider that, with his ships out of repair, the voyage ought to be deferred till winter. Having met with favorable weather, he set sail a little after midnight, and all his fleet arrived safe at the continent.

Throughout all Gaul there are two orders of those men who are of any rank and dignity: for the commonalty is held almost in the condition of slaves, and dares to undertake nothing of itself, and is admitted to no deliberation. The greater part, when they are pressed either by debt, or the large amount of their tributes, or the oppression of the more powerful, give themselves up in vassalage to the nobles, who possess over them the same rights without exception as masters over their slaves. But of these two orders, one is that of the Druids, the other that of the knights. The former are engaged in things sacred, conduct the public and the private sacrifices, and interpret all matters of religion. To these a large number of the young men resort for the purpose of instruction, and they [the Druids] are in great honor among them. For they determine respecting almost all controversies, public and private; and if any crime has been perpetrated, if murder has been committed, if there be any dispute about an inheritance, if any about boundaries, these same persons decide it; they decree rewards and punishments; if any one, either in a private or public capacity, has not submitted to their decision, they interdict him from the sacrifices. This among them is the most heavy punishment. Those who have been thus interdicted are esteemed in the number of the impious and the criminal: all shun them, and avoid their society and conversation, lest they receive some evil from their contact; nor is

justice administered to them when seeking it, nor is any dignity bestowed on them. Over all these Druids one presides, who possesses supreme authority among them. Upon his death, if any individual among the rest is preëminent in dignity, he succeeds; but, if there are many equal, the election is made by the suffrages of the Druids; sometimes they even contend for the presidency with arms. These assemble at a fixed period of the year in a consecrated place in the territories of the Carnutes, which is reckoned the central region of the whole of Gaul. Hither all, who have disputes, assemble from every part, and submit to their decrees and determinations. This institution is supposed to have been devised in Britain, and to have been brought over from it into Gaul; and now those who desire to gain a more accurate knowledge of that system generally proceed thither for the purpose of studying it.

The Druids do not go to war, nor pay tribute together with the rest; they have an exemption from military service and a dispensation in all matters. Induced by such great advantages, many embrace this profession of their own accord, and [many] are sent to it by their parents and relations. They are said there to learn by heart a great number of verses; accordingly some remain in the course of training twenty years. Nor do they regard it lawful to commit these to writing, though in almost all other matters, in their public and private transactions, they use Greek characters. That practice they seem to me to have adopted for two reasons; because they neither desire their doctrines to be divulged among the mass of the people, nor those who learn, to devote themselves the less to the efforts of memory, relying on writing; since it generally occurs to most men, that, in their dependence on writing, they relax their diligence in learning thoroughly, and their employment of the memory. They wish to inculcate this as one of their leading tenets, that souls do not become extinct, but pass after death from one body to another, and they think that men by this tenet are in a great degree excited to valor, the fear of death being disregarded. They likewise discuss and impart to the youth many things respecting the stars and their motion, respecting the extent of the world and of our earth, respecting the nature of things, respecting the power and the majesty of the immortal gods.

The other order is that of the knights. These, when there is occasion and any war occurs (which before Cæsar's arrival was for the most part wont to happen every year, as either they on their part were inflicting injuries or repelling those which others inflicted on them), are all engaged in war. And those of them most distinguished by birth and resources, have the greatest number of vassals and dependents about them. They acknowledge this sort of influence and power only.

The nation of all the Gauls is extremely devoted to superstitious rites; and on that account they who are troubled with unusually severe diseases, and they who are engaged in battles and dangers, either sacrifice men as victims, or vow that they will sacrifice them, and employ the Druids as the performers of those sacrifices; because they think that unless the life of a man be offered for the life of a man, the mind of the immortal gods cannot be rendered propitious, and they have sacrifices of that kind ordained for national purposes. Others have figures of vast size, the limbs of which formed of osiers they fill with living men, which being set on fire, the men perish enveloped in the flames. They consider that the oblation of such as have been taken in theft, or in robbery, or any other offense, is more acceptable to the immortal gods; but when a supply of that class is wanting, they have recourse to the oblation of even the innocent.

They worship as their divinity, Mercury in particular, and have many images of him, and regard him as the inventor of all arts, they consider him the guide of their journeys and marches, and believe him to have great influence over the acquisition of gain and mercantile transactions. Next to him they worship Apollo, and Mars, and Jupiter, and Minerva; respecting these deities they have for the most part the same belief as other nations: that Apollo averts diseases, that Minerva imparts the invention of manufactures, that Jupiter possesses the sovereignty of the heavenly powers; that Mars presides over wars. To him, when they have determined to engage in battle, they commonly vow those things which they shall take in war. When they have conquered, they sacrifice whatever captured animals may have survived the conflict, and collect the other things into one place. In many states you may see piles of these

things heaped up in their consecrated spots; nor does it often happen that any one, disregarding the sanctity of the case, dares either to secrete in his house things captured, or take away those deposited; and the most severe punishment, with torture, has been established for such a deed.

All the Gauls assert that they are descended from the god Dis, and say that this tradition has been handed down by the Druids. For that reason they compute the divisions of every season, not by the number of days, but of nights; they keep birthdays and the beginnings of months and years in such an order that the day follows the night. Among the other usages of their life, they differ in this from almost all other nations, that they do not permit their children to approach them openly until they are grown up so as to be able to bear the service of war; and they regard it as indecorous for a son of boyish age to stand in public in the presence of his father.

Whatever sums of money the husbands have received in the name of dowry from their wives, making an estimate of it, they add the same amount out of their own estates. An account is kept of all this money conjointly, and the profits are laid by: whichever of them shall have survived the other, to that one the portion of both reverts together with the profits of the previous time. Husbands have power of life and death over their wives as well as over their children: and when the father of a family, born in a more than commonly distinguished rank, has died, his relations assemble, and, if the circumstances of his death are suspicious, hold an investigation upon the wives in the manner adopted toward slaves; and, if proof be obtained, put them to severe torture, and kill them. Their funerals, considering the state of civilization among the Gauls, are magnificent and costly; and they cast into the fire all things, including living creatures, which they suppose to have been dear to them when alive; and, a little before this period, slaves and dependents, who were ascertained to have been beloved by them, were, after the regular funeral rites were completed, burnt together with them.

Those states which are considered to conduct their commonwealth more judiciously, have it ordained by their laws, that, if any person shall have heard by rumor and report from

his neighbors anything concerning the commonwealth, he shall convey it to the magistrate, and not impart it to any other; because it has been discovered that inconsiderate and inexperienced men were often alarmed by false reports, and driven to some rash act, or else took hasty measures in affairs of the highest importance. The magistrates conceal those things which require to be kept unknown; and they disclose to the people whatever they determine to be expedient. It is not lawful to speak of the commonwealth, except in council.